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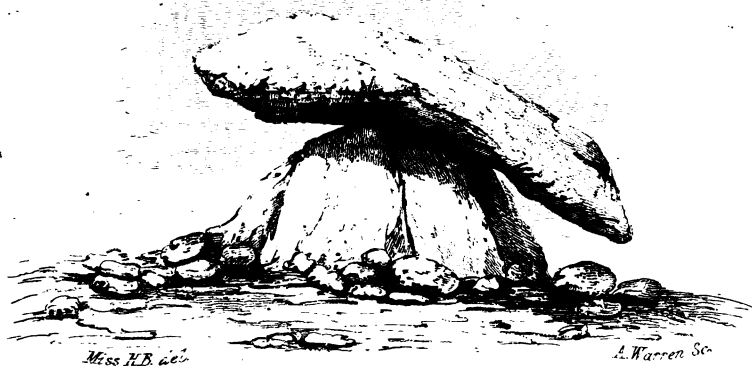
A STATISTICAL ACCOUNT
OF THE PARISH OF
SAINT JUST IN PENWITH
IN THE COUNTY OF CORNWALL

WITH SOME NOTICE.

OF ITS

Ecclesiastical and Druidical
Antiquities.

BY THE
Rev.^d John Buller, L.L.D.
Vicar of that Parish.



CHUN CROMLECH.

^{3P}
PENZANCE

Printed & Published by R. D. Rodda.

1842.

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Br 5230.150



Prestford

TO THE RIGHT HONOURABLE
EDWARD,
EARL AND VISCOUNT FALMOUTH,
D.C.L., &c., &c., &c.,

AND TO THE OTHER LANDOWNERS
AND INHABITANTS

OF

THE PARISH OF ST. JUST, IN PENWITH, IN THE COUNTY OF CORNWALL,

These Sheets

ARE HUMBLY DEDICATED,

AS AN OFFERING OF RESPECT, AND IN GRATEFUL ACKNOWLEDGMENT
FOR MUCH KINDNESS RECEIVED,

BY

THEIR OBEDIENT AND HUMBLE SERVANT,

JOHN BULLER.

TO THE RIGHT HONOURABLE

GEORGE HENRY,

EARL AND VISCOUNT FALMOUTH,

&c., &c., &c.:

MY LORD,

YOUR highly respected and deeply lamented Father permitted me the honour of dedicating the following pages to him, in conjunction with the Parishioners of St. Just. Not thinking it respectful to intrude myself on your Lordship's notice at this moment of your affliction, to solicit the like protection from your Lordship, I have presumed to address you without leave, under the impression that your Lordship will not be displeased at my allowing the original address to stand as at first intended, and so in some degree identifying you with this Parish. I have thus an opportunity of paying my humble tribute of respect to the memory of a Nobleman whose religious, upright, and patriotic character shed a brilliancy on his high rank, who was forward in every good work,

whose indefatigable exertions in the service of the public endeared him to his country; and who has transmitted to your Lordship, with additional lustre, the name and titles of your distinguished Ancestors.

That your Lordship may long enjoy them, is the prayer of,

YOUR LORDSHIP'S

Most obedient and humble Servant,

JOHN BULLER.

ST. JUST,
1st JANUARY, 1842.

DIRECTIONS TO THE BINDER.

✓ The Church to face Vignette Title.	
✓ The Tomb of Silus.....	to face page 20
✓ Inscription on the Bells.....	24
✓ The Capital with Angel holding a Shield with Letters.	26
✓ ————— with three Coats of Arms..	27
✓ ————— Shield with Roses.....	34
✓ Chapel Carn Brea.....	49
✓ Cape Cornwall.....	51
✓ List of Fac-Simile Signatures	76
✓ Botalliek Circles	93
✓ Halgolluir	95
✓ Holed Stones	100
✓ Map and Statistical Tables at the end.	

ERRATA.

Page	3, line 3,	dele "a" before half.
—	4, — 6,	for "274" read 230.
—	24, — 24,	for "over the headbands" read in the wall over them.
—	—, — 26,	for "over the head bands" read over them.
—	26, — 13,	} for "label" read dripstone.
—	28, — 15,	
—	27, — 21,	} for "Nicholas" read Nicolas.
—	32, — 26,	
—	—, — 23,	after "wise" change full stop for comma.
—	43, — 24,	comma after vice not after unica.
—	44, — 15,	transfer "Nunc" from line 15 to 16.
—	55, — 23,	for "Rosmodreny" read Rosmodreuey.
—	102, — 7,	after the words "(vide plate)" read (vide plate, page 94).
—	103, — 4,	for "an" read on.

SAINT JUST, IN PENWITH.

SITUATION.

IN the county of Cornwall are two parishes bearing the name of St. Just. One forms the eastern shore of Falmouth harbour, and is distinguished as St. Just in Rôs or Rosland. The other, St. Just in Penwith, has its shores washed by the Atlantic Ocean, forming the north-western extremity of the county, and is the subject of the following pages. This parish is parallel with the Land's End, and seven miles west of Penzance. It extends along the coast from seven to eight miles in length, and is from two to three miles wide. It is separated from the adjoining parishes of St. Buryan and Sancreed by a high ridge of barren hills which slope gradually towards the rocky cliffs of the sea. These cliffs, though not very high, are precipitous, craggy, and picturesque, and unapproachable even by small vessels, excepting in very fine weather, and with an off-shore wind, the tides running strong and producing much surf. The area of this parish may be about 7,000 acres; a great proportion is uncultivated common, yielding but a scanty subsistence to a few scattered and half-starved sheep, many of them black, and

belonging to cottagers renting houses in right of which a limited depasturage of cattle is claimed. Its temperature is some degrees colder than that of Penzance, or of the southern coast, being exposed to cold winds from the N. and N.W. Sea fogs coming from the south are prevalent and somewhat unpleasant, but they are temperate; and, unlike those arising from marshes, contain no miasma, and are not unwholesome. The air is much charged with saline particles, producing verdure through the greater part both of summer and winter. The soil in general is shallow and light, consisting of decomposed granite and peat earth, and therefore not producing heavy crops of wheat, but it is good dairy land, and yields ample crops of barley, oats, turnips, and potatoes, which are extensively cultivated. The farms are mostly small, and a considerable portion are held on lease for lives. The occupiers of them being often interested in mines, the good cultivation of the soil has not always been considered so great an object as the adaptation of it to their immediate and more profitable purpose of enabling them to keep a few horses to work at the mines, and to draw materials to and from them. On the larger farms the cultivation used to be very bad, but of late years a much-improved system has been successfully adopted; the drill has been introduced, and as good crops of rota бага turnips for winter feeding, and the supply of the market, are grown here, as in more fertile soils. A custom is very commonly adopted by the farmers of letting cows to dairy-men for £8 a-year for each cow for the season of forty weeks; thus the farmer saves all the trouble and

expense attendant on the dairy department of his farm. Many of the miners rent a single cow, and not unfrequently a half a cow is rented, that is, a cow between two families, each family milking her alternately. As the population is dense, this produces a competition for land, and the rents are consequently high. Garden cultivation is much improving; almost every family raises a certain breadth of potatoes, which, with salt fish (mostly pilchards) constitute the chief article of the miners' food. A few years since, no other vegetable was cultivated nor eaten by the miner, nor a flower seen to enliven his dirty hovel; now, neatness prevails within and without, and most of the cottages have small gardens well stocked with a variety of culinary vegetables, and in many may be seen a gay display of hardy flowers. Some of the cottagers have obtained well-merited prizes and medals from the Penzance Horticultural Society.

The mines, producing both tin and copper, give employment to a large population. The tabular view beneath will shew a vast increase in the last forty years.

POPULATION OF ST. JUST.

Year.	Inhabited Houses.	By how many Families occupied.	Houses building	Houses uninhabited.	Families employed in Agriculture.	Families employed in Trade.	Other Families	Males.	Females.	Total.
1800	536	571	..	7	...	..	...	1411	1368	2779
1821	651	723	1	37	121	49	553	1874	1792	3666
1831	773	869	11	26	109	80	680	2459	2208	4667
1841	1282	...	60	33	...	..	...	3702	3346	7048

In this calculation, however, some allowance should be made for a defective enumeration in 1831, and an influx of miners at present from other parishes where

mines are less flourishing than in St. Just. The increase of houses, however, built within the last ten years, will show a rapidly increasing population and the prosperous state of the inhabitants. The number of persons registered as qualified to vote for Members for the county this year, 1841, is 274.

This is perhaps one, if not the very oldest mining district in the county; for opposite to the shores of the parish and about seven or eight leagues distant are distinctly seen in clear weather the cluster of the Scilly Islands, the Cassiterides of the Ancients, so called from the Greek word *κασσιτερος*, tin. To these islands and to the adjacent shores the Phœnicians traded centuries before the Christian æra for tin, copper, and perhaps gold, which is supposed to have been then found in small quantities in the stream works. As might be expected the remains of very ancient workings bear testimony to this fact. At the Bunny, near Botallack mine, the excavations on the surface are very curious and quite picturesque. On the tenement of Bosorn, in the side of the hill overhanging the sea, the old workings are extensive, and in many other places are to be traced the labours of former ages; having all the same character of superficial search only, but not being explored by shafts sunk according to the modern system of mining, they may be regarded, according to my view, as mines to which the Ancients had recourse for their tin at a very early period.

On several of the headlands on the sea-shore, namely Cape Cornwall, Kenijack Castle, and others, are still found traces of old enclosures, and the remains of some of those very ancient fortifications so common on all

these coasts ; by what people erected, whether by the Aborigines to defend their country, or by foreign invaders to secure themselves and their plunder, or as safe depositories of the metals collected for exportation, is a difficult problem which no antiquary has yet, nor probably ever will satisfactorily solve. These remains however and the marks of enclosures of land, now waste, lead to the conclusion that this part of the country was thickly inhabited in former ages. That the Phœnicians traded here for tin is a conjecture that may receive some strength from the passage of Ezekiel where amongst the glories of ancient Tyre the Prophet says of her (chap. xxvii. 12.) “ Tarshish was thy merchant by reason of the multitude of all kind of riches ; with silver, iron, tin, and lead, they traded in thy fairs.” Diodorus Siculus, who lived in the Augustine age, and Timæus the historian in Pliny, tell us that the Britons dealt in tin ; the latter says, that the Britons fetched tin out of the Isle Icta in their little wicker boats covered with leather ; Diodorus, that they dug tin out of a rocky ground and carried it in carts at low water to certain neighbouring islands, whence the merchants transported it into Gaul, and then on horseback in thirty days to the springs of Eridanus, or the city of Narbona, as to a common mart. Scawen in his MS. adds that the Jews, as well as Phœnicians, were very ancient traders in Phœnician ships, and settled in Cornwall long before the Norman conquest, in proof of which, he remarks, that we have here at this day many ancient places known by their names in the British tongue, as Bojewyan, in St. Just,—*the Jews’ dwelling*. Trejewas,—*the Jews’ village*. Marazion,—*the Jews’ market*.

The Phœnicians and Greeks, having traded to these parts for many centuries, it might be expected that some occasional vestiges of their religion should be found. In January 1832, John Lawry, a workman employed at St. Just vicarage, was pulling down an old stone hedge and trenching ground for planting, when he discovered the foundation of an old building, and from the quantity of ashes remaining, it was conjectured that the premises had been burnt; near this place he found a bronze figure of a bull, of the exact size shewn in the drawing.



It was shewn to some of the most learned antiquaries in London, who pronounced it to be Phœnician. Among the gods of the ancient Gauls, and therefore of the Druids, as we read, *Rel: de Gaul: vol. i. p. 72*, some reckon the bull. By this god, made of brass, the Cimbri, Teutones, and Ambrones, swore to observe the articles of capitulation granted to the Romans who defended the Adige against them. After their defeat, Catulus ordered the bull to be carried to his own house, there to remain as the most glorious monument of his victory. This god is ranked with Jupiter, Esus and Vulcan.

This bronze figure, therefore, contrary to the opinion of the learned, who have pronounced it Phœnician, may be Grecian, for the merchants of Greece, soon after the discovery of Britain by the former people, traded to this country for tin. Be it however one or the other, it is of high antiquity and a valuable relic. It was presented to the County Museum at Truro, where it may now be seen. Within a short time after this discovery, in the same hedge, and at a short distance from the former, was found a small plate of iron about the size of the hand, much corroded, to which was attached a sixpence of Edw. which is now in possession of the writer.

Though the mines of this parish have been wrought for so many ages, they are by no means exhausted. Instead however of the operations being carried on as in times of old, on the surface only, the vast improvements of modern science, especially the almost boundless power of the steam engine, enable the miner of the present day to penetrate deep by shafts into the bowels of the earth in search of its hidden treasures, still giving employment to a numerous race of hardy and industrious miners, and enriching the adventurer and the merchant with stores of valuable minerals.

It is not my intention to expose my ignorance by writing on the mineralogy or geology of this parish; they are subjects which would exhaust many more pages than the reader now has before him, and the treatment of each subject demands the master mind of science. It would also be superfluous, as both subjects have been I will not say exhausted, for who shall scan the works

of Nature, but they have been fully and scientifically treated from time to time by members of the Penzance Geological Society ; and to their annual reports, he who desires information may be confidently referred.

I should however be guilty of an omission if I were not to mention that the most important mines at present working are Levant, producing copper and some tin, Boscawell Downs, Balleswidden (i.e. the White Works), Parkenoweth, Boscawen, Wheal Owls, and Wheal Boys, all tin mines, and producing metal of the first quality. Botallack has also yielded a rich revenue to its Noble Lord, and though for a season she was stopped, yet the present very spirited adventurers are working deeper and more extensively, and it is to be hoped that they will soon be remunerated for their trouble and expense. Both this mine and Levant are picturesquely situated on the cliffs, and have workings many hundred fathoms under the bed of the ocean, which, particularly in stormy weather, is distinctly and fearfully heard rolling its massy boulders over the heads of the adventurous miner as the waves advance or recede.

An unprincipled claim has recently been made by the Government, on account of the Duchy of Cornwall, to the right of minerals raised beyond low-water mark, under the bed of the sea, which, in whomsoever the right of the mineral there raised may be, can only be approached through the lands which abut on the sea: the claim, therefore, is grossly marked by injustice, oppression, and folly.

Many of our mines have produced a variety of curious specimens which have greatly enriched the

Museum of Penzance as well as other private collections; and the clear and translucent crystals of quartz, commonly called Cornish diamonds, have, when set as seals or ornaments, been much admired, particularly those of Wheal Diamond, many of which were opaque on the outside, although perfectly transparent within. Mr. Carne, of Penzance, who possesses a splendid collection of minerals, remarks, that Botallack may well be stated to have been the most prolific of curious specimens of any mine in Cornwall. The most valuable were those of grey sulphuret of copper; fine specimens of which have also been found in Levant. These mines are sources of great wealth to the inhabitants of this parish, who are for the most part more or less interested in them. The adventurer sometimes reaps immense profits for a small outlay, and this being bruited abroad encourages others to speculate; while, like most other gamblers, they are generally silent about their losses. The working miner also, from early habit, likes a little speculation, and though he sometimes works hard for small gains; yet he always lives in hope, and bears his deprivations cheerfully, and in the end frequently enriches himself. He is attached to his calling because it gives him more leisure time than a day labourer enjoys; and if he be industrious, and careful to occupy that leisure which he has above ground, and in saving when he is successful, he seldom fails to make a good and comfortable livelihood. Formerly, miners were much addicted to excessive drinking, ruining their own health and rendering their families miserable. In this respect they are much improved, and the consequence

is, that considerable sums which were formerly squandered in the public-house are now deposited in the savings' bank, or vested in small but substantial and comfortable houses built for their own residence. The check which of late years has been given to smuggling has tended much to the improvement of their morals.

The same reason which forbade my enlarging on the subject of mineralogy will also silence me on that of geology. I may be permitted, however, without any pretension to science, to inform the geologist that at Cape Cornwall is a junction of the granite of the south coast and the slate, or rather hornblende rock of this promontory; the rocks are separated by a large vein of metaliferous quartz which forms the lode of the neighbouring mine. Granite veins appear also on the northern side of the Cape as well as on several other parts of the coast.

At Pornanven Cove (i.e. Por-nan-veyn) *the Port of the stony or rocky valley* (and it well deserves its name from the cliff here noticed, as well as from the number, size, and singular appearance of the rocks at the head of the valley around Bosworlas). At Pornanven an interesting phenomenon occurs of a raised cliff. A stratum of rounded boulders and pebbles may be seen in the cliff, elevated many feet above the present high-water line, having the superincumbent hill of more than a hundred feet in height resting on it. For the following observations I am indebted to Mr. Carne, of Penzance: "beds of boulders and pebbles occur in many parts of St. Just Parish, but Pornanven Cove undoubtedly affords the finest instance. They are to be seen at Porth Just immediately under the Little

“ Bounds tin mine : also at Huel Oak Point near Polpry
“ Cove, and again south of Polpry Cove. A fine bed
“ occurs immediately south of Nanjulian River. The
“ last bed towards the south, is between Creagle Point
“ and the Point of Air. There are some extensive
“ caverns in the granite rocks, one in particular, directly
“ under Carnglôs Head, about thirty feet high, and
“ fifty feet deep, but narrow. In the neighbourhood of
“ Pendeen the sand in the cliff is gradually being co-
“ agulated and becoming more and more hard until it
“ is not easy to break it ; the cause of this may possibly
“ be the percolation of water containing the oxide of
“ iron in solution.

“ The beautiful small bivalve shells which are found
“ in the sand in Whitesand Bay (great part of which
“ is in St. Just), are worthy of notice.”

Mr. Bond, in his “ Sketches of Looe,” speaking of
the clay cliffs near that place, says, “ under this mass
“ of clay, near a place called the Chough Rock, about
“ half-a-mile from Looe, there is exposed to sight a mass
“ of sand which is perhaps twenty feet higher than the
“ present high-water mark.” But similar elevations
are common all around the coast, and occur equally,
whatever may be the description of the overlaying
materials.

The curious enquirer may probably ask, when, at
what æra of the world did this phenomenon occur?
Great as has been the advance in the science of geology,
none of the learned will be able to solve this problem ;
and we must be content if we can be gratified with
anything like a satisfactory account of the fact itself,

without dogmatically presuming to measure all the operations of Nature which are continually changing the surface of this globe. But that these cliffs have been raised above their ancient level, or that the level of the sea has been depressed, is open to the observation of all. Now the latter is much too visionary a notion to be entertained for a moment: and that the sea has encroached on the land by a rise of its level is contradicted by these sea-beaches being so much above the line of high-water mark. How then are we to account for this, and for that which both history and tradition avouch, the disappearance of a large tract of land called the Lionesse, but now covered by a large space of sea between the coast of Cornwall and the Scilly Islands? Worcestre, an ancient historian, avers that "the strait now expanded into a sea of twenty-seven miles in width plunged into the sea many parish churches." Other writers have recounted the idle tales of fishermen who have pretended to see the walls of houses, and repeated various fictions too extravagant for the sober faith of historians. But the evidence collected from Worcestre, Solinus, and Strabo, proves an inundation, and a very extensive one, to be historically true. "The encroaching sea," says Carew, "hath ravined from Cornwall the whole Countrie of Lionesse, and that such a Lionesse there was, proofes are yet remaining." Dr. Borlase says, that "there existed formerly such a country as the Lionesse, stretching from the Land's End to Scilly Isles, is much talked of in our parts." The most cursory observer, looking down from the heights of Sennen cliffs, can hardly fail to remark the appearance,

here and there, of little rocks, the tops of hills, still lifting their black heads above the surface of the waters, as they dash their white foam around them. He may ask, when did this wonderful event take place?—was it contemporaneous with the flood of Noah?—was it previous to, or subsequent to that event?—what agency raised the sea-beach before mentioned?—was it one only shock which caused these great commotions, or has it been the work of time, and a succession of similar causes operating at considerable intervals of time? All this he may be willing to know, but must remain without knowing with any degree of certainty.

Many of the old writers attribute these inundations to some unaccountable rise of the sea, without attempting to assign any cause.

The Saxon Chronicles mention two inundations. “On thissum geare A.D. MXIV. on Sce. Michaelæs “mæsse-æphen com thet mycle sæ-flod geond wide “thisne eard & ærn swa up feor swa næfre æn ne dyde “& adrencete feela tuna, & mann-cynnes unarimædlice “geteall;” which, literally translated, will run thus:—*In this year, 1014, on St. Michaelmas eve, came that great sea-flood spreading wide this earth, and running so up far so never one no did, and drowned many towns and mankind an innumerable number.*

This inundation is also noted by other ancient writers; and whatever might have been the cause and effects here, it was felt not only on other coasts of England, but along the shores of Normandy also.

The Saxon Chronicles mention another inundation in the year 1099. “This year also, on St. Martin mass

“ day (11th Nov.) sprang up so much the sea-flood, and
“ so mycle harm did as no man minded that it ever afore
“ did, and there was this ylke day a new moon.” Borlase admits the authenticity of the facts, but differs as to the dates of their occurrence. He thought these inundations must have occurred before the conquest of Cornwall, by Athelstan, in 936, because they are not recorded by the monks of Scilly or of St. Michael; but the mere omission of its mention, or the possible loss of the record itself, cannot weigh in the balance against the positive written testimony of many credible historians who have recorded the facts, and some of them very circumstantially. Modern geologists, I believe, account for the raised beaches by supposing that they have been lifted by volcanic action. And that where the sea has overflowed a large tract of land, it has not been from any rise of the sea's level; but that the same volcanic action, which has produced an uplifting of a beach in one place, has caused a subsidence of land in another; and where that has taken place near the sea, the waters have rushed in and filled up the vacuum: the sea always maintaining its original level.

But as it is neither my object, nor comes within the limits of my knowledge, to handle this profound subject, I will close these few observations with a reflection of one of the best of men, and a philosopher of almost unbounded knowledge, the late Dr. John Mc Culloch; he says, “ In reviewing what has passed we cannot help
“ being struck with the magnitude of the forces which
“ elevated the strata, with the enormous power which
“ brought up from the bottom of the ocean our present

“ mountains, &c. The imagination is lost in reflecting
“ on such forces, as it is on the power which projected
“ the Planetary bodies in their orbits. Yet this force
“ is proved by the facts: and though it were not, why
“ should it be doubted? That hand which spanned
“ the globe of the earth, and launched it into space,
“ might surely move its parts. The unperceived in-
“ fluence of an ancient atheistical philosophy is for ever
“ shutting our eyes to the First Cause: we dwell on
“ secondary causes till we forget that they are but the
“ agents of Him who appointed and governs them, and
“ who governs them for His own ends.” It will not be
out of place to mention here that flints are frequently
found loose on the surface of Carn Kenijack and on many
other of the granite hills of this coast. I have found
them from thence to Toll Pedn. This may surprise
the geologist, as our hills are composed either of granite
or slate only. But I have heard that fishermen state
the existence of a bank of chalk and flint in Mount’s
Bay, not far distant from Penzance; and perhaps there
may be other similar banks, now covered by the sea,
from whence, probably, these flints have been brought:
but when, and by whom, are points not so easily settled.

I would, however, offer a suggestion, without laying
much stress on an idea, hastily conceived and but partially
adopted, whether they may not have been brought
there by the ancient Britons, for the purpose of forming
out of them arrow heads, which some of the broken
fragments much resemble.

This, at present, seems to me to be the most reasonable
way of accounting for their presence on these hills.

The town of St. Just has increased rapidly within the last ten years, and contains now about 2,000 inhabitants. On one side was a large space, covered with unsightly quarry pits, the receptacle of every sort of filth and dirt; on the other side was an uncultivated waste: both of which are now covered with streets. Though the houses are mostly small, and suitable to the accommodation of a miner's family, yet they are well built of granite with slated roofs, and in all the modern houses great neatness prevails. The catch pits of former times have nearly disappeared, and cleaner habits prevailing, typhus is less frequent and less severe than in former ages. There is a triangular place about the centre of the town, where several good houses are built, from whence the principal streets diverge. In one angle stands the venerable church, grey with age. Opposite, is a wide street leading to a spacious and convenient market-house, lately built by James Trembath, Esq., of Sennen, the proprietor of the surrounding land, which on Saturdays, the market-day, is well supplied with butchers' meat and vegetables of all sorts. The shops are such as are usually found in most country towns. There is a daily post, and covered vans run to Penzance regularly three days a week. In Nancherrow Valley, beneath the town, is an iron foundry, recently erected by its enterprising proprietor Mr. Holman, where various castings and machinery required in mines are executed in a masterly manner. The thanks of the mining interests are due to Mr. Holman for the convenience which his establishment affords; as, before its erection, these supplies were drawn from Hayle, a

distance of fourteen miles, at great expense of time and labour. He also casts, in a superior style, stoves and ovens, and many other articles of domestic requirement.

The Wesleyan Methodists have a large chapel which terminates and gives the name to Chapel-street. There are other smaller chapels in different parts of the parish for the accommodation of their numerous members, under the superintendence of two regular preachers appointed by conference. Not far from the church may be seen the remains of one of those amphitheatres, of which many are to be found in Cornwall; but this, whose benches were of stone, was considered by Borlase to be the most remarkable one of the kind that he had seen. Its name, in the Cornish language, is *Plân an Guare*, the *plain of sport*. In his *Antiquities* is a plan as he saw it about A.D. 1762. He describes it as “an exact circle of 126 feet diameter; the perpendicular height of the bank, from the area within, now 7 feet; but the height from the bottom of the ditch without, 10 feet at present, formerly more. The seats consist of six steps, 14 inches wide, and 1 foot high, with one on the top of all where the rampart is about 7 feet wide. The plays they acted in these amphitheatres were in the Cornish language; the subjects taken from Scripture History, and called *Guirimir*, which Mr. Lluyd supposes, a corruption of *Guari-mirkl*, and in the Cornish dialect to signify a *miraculous play or interlude*. They were composed for begetting in the people a right notion of the Scriptures, and were acted in the memory of some not long since deceased.” It has been much neglected and disfigured

of late years ; Borlase's plan and description of it nearly a century back is therefore of great value.

It is probable that the two Cornish parishes, called St. Just, derive their names from Justus, who was sent to England by Pope Gregory, A.D. 596, with St. Augustine, and many other monks, to convert the Saxons. He was consecrated Bishop by Augustine A.D. 604, and appointed to the see of Rochester by King Ethelbert. In 616 he was made Archbishop of Canterbury, and died 627. The *Chronicon Saxonicon* says, "An. DCXXVII. þær Justus Erceþiscop forð-
" reþde, iv. id. Nov.," literally translated, here Justus the Archbishop forth stepped on the fourth of the Ides of November, i. e. Archbishop Justus died on the tenth Nov. ; for the fourth Ide of Nov. would be the tenth according to our present computation ; but, had the *Chronicon* said the iv. Non. Nov., it would have been almost co-temporaneous with the feast of All Saints, on which day, or the nearest Sunday to it, our parish feast is now celebrated.

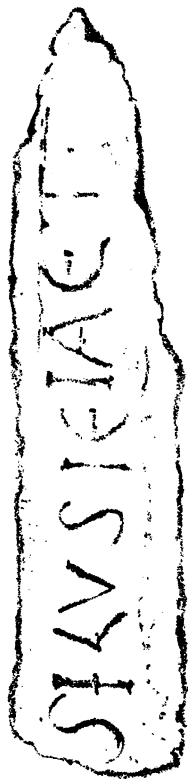
It has been observed, by more than one, that the Saints to whom churches were dedicated may be sometimes discovered by considering the nearest Saint's day to the Sunday on which the parish feast or wake is observed, for formerly the dedication was observed on the very Saint's day ; but this being found inconvenient, first some, then all, were altered to the Sunday next to the Saint's day. Henry the Eighth's injunctions (An. 1536), ordered the dedication to be observed on the first Sunday of the month of October for ever. This order was never strictly executed ; but as Kurn observes,

“ where parish feasts happen on or near that Sunday
“ the order of Henry viii. may be supposed to have
“ taken place, but where the feast is at a great distance
“ from the enjoined time, there it may be supposed to
“ have continued as it was anciently.” Sir Henry
Spelman, in his “ Glossary,” thinks it “ easy to con-
“ jecture to what Saint the church is commended by the
“ fair day, for fairs arose from the usual concourse at
“ the feast of dedication.” And here it may be observed
that, by the council of Carthage, a church was not to
be dedicated by any but a bishop. And the practice
was founded upon what Moses did to the tabernacle
(Exod. xxix., 44.). Solomon, to the temple (1 Kings,
viii.). And Nebuchadnezzar to his image (Dan. iii.).

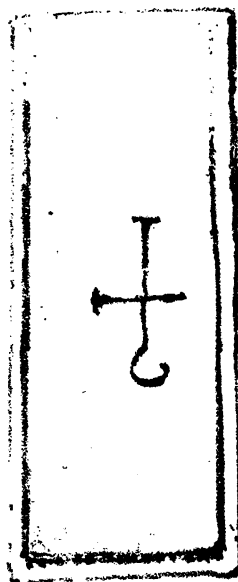
But there is reason to believe that a church existed
here before the time of Justus, and that its ancient name
was Lafrouda, for the church-town tenement is still so
called. It is written in ancient deeds Lafroudha and
Lafroodha, derived from Laf or Lan, the Cornish for a
church, and Rhooda, a corruption of the Saxon word
Rood, signifying a cross or image of the crucifixion.
Dha in Cornish, as in Welch, is good, so Lafrouda may
signify the church of the good cross. That a very
ancient church existed here, prior to any part of the
existing fabric (though of how early a date it is im-
possible to say), is proved by an old tomb-stone lately
discovered. In the year 1834, the chancel being much
dilapidated through age, was taken down to be re-built,
which chancel was dedicated, as appears by the bishops’
registers in the archives of Exeter cathedral, by Bishop
Grandison on the thirteenth July, 1336, on the same

day with Madern ; St. Paul having been dedicated on the eleventh, and Ludgvan on the fourteenth of the same month. Now when this chancel, which Bishop Grandison dedicated in 1336, was taken down in 1834, there was found a monumental stone (see vignette) which is now preserved in the present chancel. It has a crucifix cut on the upper side, and the inscription SILVS HIC IACET in Roman capitals on the face, and much resembles an ancient Roman tomb-stone. Who this Silus was, no one has yet discovered. But as his name nowhere occurs, that I am aware of, in any of the calendars or records of the Church of Rome, it is a reasonable conjecture that he was one of those early British bishops who preached the Gospel in this country before the mission of Augustine. Or he might have been one of those bishops mentioned by Speed, who says “ The Saxons made such desolation in the outward face
“ of the church, that they drove the christian bishops
“ into the deserts of Cornwall and Wales, in which
“ number were Theonus and Thedioceus Bishops of
“ Canterbury and York, with all the clergy, by whose
“ labours the Gospel was plentifully propagated in those
“ vast mountains, and those parts especially above all
“ others were made very glorious by the multitude of
“ their holy saints and learned teachers. The christians
“ being expelled, London sacrificed to Diana ; and its
“ suburbs Thornia (now Westminster) to Apollo.” Or he (Silus) might have been one of the missionaries who accompanied St. Patrick from Ireland in the early part of the fifth century* for the purpose of preaching the

* St. Patrick's supposed Charter was dated A.D. 425.



TOMB OF SILUS.



Gospel in Cornwall, and who gave their present names to many of our parishes. In the same wall and at the same time was found the ancient capital (fifteen inches square), of a pillar which evidently supported an arch of some former church. Both of the stones here mentioned, with other fragments of a former building, were in the body of the wall, and used as common building stones.



The first written record we have of this church is, I believe, the taxation in 1254, which will be mentioned more at large in a subsequent page, when St. Just church was charged £8 : 0 : 0. This church immediately preceded that which was dedicated by Bishop Grandison, in 1336, and proves, beyond a doubt, that a church had stood on the same site long enough to have become ruinous (many hundred years probably) before the last mentioned date. The tomb of Silus is now placed in the wall on the north side of the altar. The capital before mentioned supplies the place, on the south side of the altar, of the broken piscina which was there discovered behind some old wood work when the chancel was taken down in 1834. In a garden wall, recently built by the late Captain Chenhalls, opposite to the east end of the church, is a



stone head, which has the appearance of great antiquity, and was probably the ornamental keystone of some arch of the same church to which the capital just mentioned formerly belonged.

These facts tend, I think, in some degree, to corroborate Mr. Trelawney Collins's views of the existence of christian churches in this county before the sixth century (vide Collins's "Perranzabulo or the lost church "found"): thus proving that the ancient inhabitants of this western country were not indebted to Pope Gregory, or to his missionary, St. Augustine, for the first introduction of christianity. The Gospel was preached here in Britain "tempore ut scimus summo Tiberii Cæsaris," (says Gildas) speaking thus positively "*ut scimus*;" which is a good argument that Britain received the Gospel very few years after our Saviour's death. The conclusion which Sammes, in his *Britannia* draws is, that "if what Gildas says be true, Britain "received the Gospel before Rome; and how could "Britain receive it but by sea? because so many nations "as interpose by land could scarce be passed by: and if "by sea, no place so likely for it to set its first foot in as "Cornwall, by reason of its Mediterranean trade for tin."

The church as it now stands consists of a nave, chancel, and two side aisles. From the altar window to the tower the length is 87 feet: the tower 15: total 102 feet. The whole interior breadth is 53 feet. Its general exterior appearance is venerable. The solid granite tower, surmounted with battlements and turrets, containing three good bells (the inscriptions on which

are curious), looks strong enough to resist, for ages yet to come, tempests as violent as those by which it has been assailed from the Western Ocean for centuries past. The great bell, weighing about 1,200 lbs., was cast in 1741. It is, probably, an old bell re-cast, and bore the name of our patron, St. Just. The inscription, in rude Roman capitals, is badly conceived, and more carelessly executed, inasmuch as the word "warden" seems to have been omitted when the mould was preparing, and, to save the trouble of altering the whole line, it was inserted underneath. As the inscription now appears, it would seem to begin with the word "So;" but it is more likely that it was intended to run thus:—"St. Just bell cast at St. Earth, 1741. So bless King George. James Reynolds, James Tregere, & Admiral Vernon Ch. Wardens." This was just the period of the Admiral's victories in the West Indies, and it is probable that in compliment to him, the parishioners named him as an honorary church-warden for that year; or the church-wardens themselves wished to associate their names with the great naval hero of the day.

The following anecdote will account for this appearance of his name. With other celebrated persons born on the 12th Nov., Hone mentions Admiral Vernon, with the following notice. "The anniversary of this famous old Admiral's birth-day was formerly kept with great enthusiasm. It was distinguished, in 1740, in a very extraordinary manner by the ringing of bells and public dinners in many places, &c. In the evening there were the greatest rejoicings, bonfires, and illuminations, in London and other cities, that had been

“ known for many years. Don Blass was burnt in
“ many places, and at Chancery-lane-end was a pageant
“ whereon was represented Admiral Vernon, and a
“ Spaniard on his knees offering him a sword ; a view
“ of Porto Bello,* &c. ; over the Admiral was wrote
“ ‘ Venit, vidit, vicit,’ and under him, the family
“ motto, ‘ Vernon semper viret.’ ”

The two other bells are much older, and from the inscriptions which are both in an old character, were cast in days when great attention was paid to holy things erected in the sanctuary ; when every bell was dedicated to a Saint whose name it subsequently bore. In conformity with this usage, the second bell was called St. Michael, and the third St. Mary.

The inscription on the second bell is :—

“ Ste. Michael ora pro nobis.”

On the third :—

“ Protege virgo pia

“ Quos convoco sancta Maria.”

The two aisles have five gothic windows on either side, which have suffered much from neglect and injudicious repair. The stone of the mullions resembles that which came from Caen, in Normandy. Those on the north side have arches turned over the head-bands, and are of better workmanship than those of the south side, which have no arches over the head-bands. The tracery is confined to two patterns, which alternate in each aisle. The east windows of the aisles are large and handsome, the tracery rich and florid. In 1835, that of the north

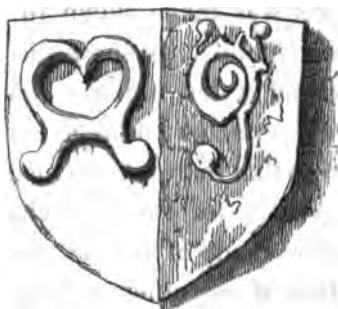
* Porto Bello surrendered to Admiral Vernon, in 1739.

aisle, which had been barbarously patched for years past, gave way under the weight of stone and mortar which had been applied from time to time to prop it. On cleaning the several parts it was found nearly perfect, and was judiciously and cleverly put together by Richard Marks, a mason of the parish. In the year 1841, that of the south aisle, whose beauty, if possible, was even more disguised and hidden than that of its sister window, was restored at considerable expense by the parishioners; as was also, at the same time, the small side window, adjoining the latter, by subscription. When the chancel was taken down to be re-built in 1834, no traces remained to shew the pattern of the original window, and at that time the beauty of the two other end windows was buried in a confused mass of stone and mortar, so that there was no model to guide the architect in the pattern for the new chancel window: choice was therefore made of one of the side windows. Had the restoration of the other east end windows preceded that of the chancel, it would have been built to correspond with its companions on either side.

The porch is in very good style of architecture with string courses, embattled and supported by buttresses with rudely cut finials; there are seats on each side; the piscina for holy water is most probably walled up and concealed by plaister; a staircase from the inside now closed up, led to the roof of the building. The pillars, and their richly designed capitals, which support their superincumbent arches, dividing the nave from the two side aisles, are now coated with lime, but if cleared would disclose beautifully cut free stone.

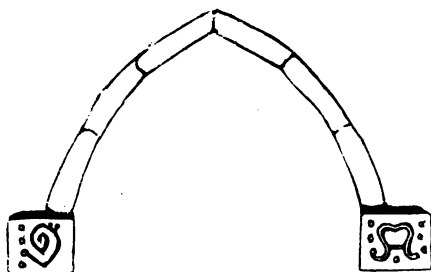
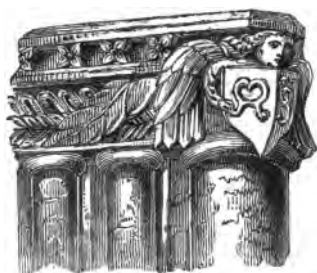
When the two side aisles were built is uncertain; but, from the stile of architecture, the close of the 14th, or the beginning of the 15th century has been assigned, by those to whose judgment great deference is due. One circumstance, however, leads me to think some parts, at least, considerably older.

On one of the ornamented capitals, on which the arch between the chancel and the north aisle rests, is represented an angel, holding a shield, with two letters in a character unknown to any one that has yet been consulted.

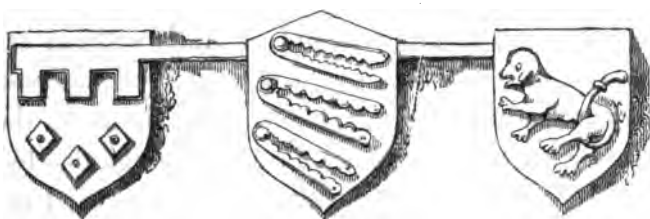


These two letters occur again more rudely cut indeed, and in order reversed, on the labels of one of the windows of the south aisle.

These letters have puzzled many antiquaries whose opinion on them has been requested. Some have suggested that they are not letters but armorial bearings. Others that they are monograms. Some, and of that number is the writer, think them letters. The corresponding capital on which this arch rests is ornamented with three shields, on which are displayed the three coats of arms here shewn.







Now one would think that these letters might be the initials of one or two of the three persons who bore these arms,—doubtless the founders of the church. But here we meet with another difficulty, that of deciding whose were these arms. This point will come to be discussed presently; for our present purpose we may put it hypothetically that they were either the arms of Arwenick, Brea, De Petyt, De Bello Prato, or Vyvyan; but as the letters do not resemble any of the initials of these names, we must seek another explanation.

I would observe then that under the arms which occupy the eastern side of this arch was formerly an altar. It occurred to me that this might be the altar dedicated to the Blessed Virgin, which every Roman catholic church possesses, and that the two letters might be M for Maria and I for Jesu. To this solution of the difficulty that learned antiquary the Rev. George Oliver, of Exeter, does not object. Having consulted another gentleman, well known for deep research, Sir N. H. Nicholas, he kindly shewed them to Mr. Weigall, an eminent seal and gem engraver, of high authority on such subjects, who says, “There are no heraldic “bearings like them. From what I see of them I should

“ think they must be M I for Maria Jesu, as those letters
“ very frequently occur in old carvings without arms
“ above them, in which case I have always understood
“ them to have this signification. The figure of the I
“ is so like the common representation of the letter
“ that there is no doubt about it. But the M, I must
“ confess, I have never seen represented with a stroke
“ across the centre, but in the modern old English al-
“ phabet; however, there was no doubt some precedent
“ for this mode of writing the letter. And we may
“ perhaps consider this as one of the specimens from
“ which the cross stroke in the modern alphabet was
“ derived.” It may then be fairly concluded that the
letters on this capital are M I for Maria Jesu, and the
I M on the label of the window meant Jesu Maria.

In the appropriation of the arms shewn in the former page we have to encounter another difficulty.

The family of Arwenack flourished at the place bearing that name near Falmouth. Killigrew, of St. Erme, married the heiress of Arwenack in the time of Rich. II. when the former family became extinct, and the property passed to the Killigrews. The Arwenack Arms gules, three mascles, are quartered by Killigrew on the brass of his tomb-stone in St. Budock church. And also a lion rampant, differing certainly in some small degree from that in St. Just church; but still, when finding them together, and allowing for the difference of an artist's skill, and the slight change of arms which may have been adopted, it is not unreasonable to identify those in St. Just church with those of St. Budock. But here arises the difficulty, whose were these armorial bearings?

Dr. Borlase, in his MS. notes, inclines to the opinion that the lion rampant was the armorial bearing of Vyvyan, and he may have come to that conclusion from the circumstance, that from a remote period, certainly from the time of Rich. II., they had considerable possessions west of Penzance. Whether any branch of the family lived at Trewellard, in the parish of St. Just, is not known; but, from the fact of a high rent being still paid from that estate to the present baronet, it may be implied that the property formerly belonged to his ancestors, and that a branch of the family resided there, and contributed towards the building of the church. I cannot, however, discover that the Vyvyans were ever connected with the Arwenack family, and therefore doubt the accuracy of Dr. Borlase's conjecture, and think the lion rampant to be either the arms of Beauprè, or of De Petit of Ardevora, in Philley parish. The name was anciently written De Petyt. They long ranked amongst the most illustrious Cornish families, and are known to have flourished at Ardevora so early as the time of Henry I. Six had the honour of knighthood: Michael de Petyt of Ardevora served in Parliament for the county of Cornwall in the 10th Edw. I., A.D. 1301, as did also several of his descendants in succeeding reigns.

The Reverend George Oliver, in his Ecclesiastical Antiquities, quoting from Dugdale's "Monasticon," states, that "in Bishop Stapledon's Register is the Commission of that Prelate, dated 24 Feb., 1316, to William de la Were, to receive in his Lordship's name "from Sir Ralph de Albo Monasterio Knt., the Lord

“ of the Island of Scilly, and from his officers and
“ servants, the person of John de Were, Clerk who had
“ been committed to Prison by the Knight aforesaid on
“ a charge of felony. This delivery of the Prisoner
“ was duly made on the Tuesday after the feast of SS.
“ Peter and Paul 1317, by Sir Michael Petit Kt.” So
it appears that the De Petits were people of consequence
in the west of Cornwall, about the time to which I
attribute the building of this church. They were also
connected by marriage with the families of Grenville
and Killigrew: the former possessed Kalinack in this
parish; and Killigrew, as shewn above, married the
heiress of Arwenack. Gilbert, of Devonport, vol. ii. p.
235, says, “ The arms of Petet, argent, a lion rampant,
“ gules, are still to be seen among the quarterings of
“ Grenville, in the churches of Lanteglos and Talland,
“ and also with those of Killigrew, in the church of St.
“ Budock.”

It is for this reason that the lion in St. Just church
has been presumed to be the arms of De Petit. It will
be difficult to shake the claim of this family, if Gilbert
be correct in his statement of the quartering of the lion
on the Killigrew tomb being the arms of De Petit, for
which, however, he gives no authority, and was, perhaps,
mistaken.

There is another family whose claims must be con-
sidered. The family of de Bello Prato, or Beauprè,
had certainly, in their day, possessions in St. Just. In
the year 1335, Sir J. Beauprè appropriated this living,
of which he was patron, to the College of Glasney.
The deed of appropriation is now with the muniments

of the Bishop of Exeter. The tenement of Lafrouda, where the church stands (as has been before observed), was church property, and in all probability belonged formerly to the Beauprè family, and was given, if not to Glasney with the living, to some other religious establishment, but of which I have not yet found any record.

"This family," says Barry, in his *Encyclopædia of Heraldry*, "bore for their arms vert, a lion rampant, or, over all a bendlet, gules." Now nothing is more likely than that this opulent family, connected as they were with the church (one of the family being Vicar in 1333), should have contributed largely towards its erection, and that their arms should be sculptured on some part of the building.

I have said above that Gilbert, having given no authority for his statement that the lion on the Killigrew tomb are the arms of de Petit, might be mistaken. It is true that both families flourished about the same time; but as we have evidence that Beauprè was a benefactor to Glasney, which, with Arwenack, is situate in the parish of St. Budock, it is probable, from that circumstance, as well as from the locality, that the lion belongs to Beauprè, and not, as Gilbert says, to De Petit.

The objection is the bendlet, mentioned by Barry, which is wanting both in St. Just Church and in St. Budock; this addition may, however, have been granted subsequently as a mark of distinction to some one branch of the family only; or Mr. Barry may be mistaken, or the sculptor not being skilled in heraldry

may have omitted the bendlet. After all, the reader must decide for himself, having all the evidence I can collect laid before him.

What family's shield was charged with that which Dr. Borlase calls "three smith's barnacles," may, I think, admit of doubt; and as in the examination of the last case, so here also, the reader shall have what information I have obtained, and may then judge for himself.

Dr. Borlase, in his MS. says, "I find these arms, viz., arg. three smith's barnacles, impaled, gules, borne by the noble family of Oranges (alias Araunches) of Anjou and Mayne, one whereof was Mayor of Exeter A.D. 1454, temp. of Hen. VI." It is so stated in Isacke's Antiquities of Exeter. In the Encyclopædia of Heraldry, the family of Orange is stated to be of Foscott, in Somersetshire, probably the same family, and their arms are, or, three pair of barnacles, open in pale, gu. Marking this difference then, that in both of these published statements the arms of Orange are smith's barnacles open in pale, and that in St. Just church (if they be smith's barnacles) they are semi-closed and borne bend wise. I must again venture to doubt Dr. Borlase's authority.

But on this point also, I have consulted Sir N. H. Nicholas, whose opinion on heraldic subjects may be considered as conclusive. He says, "These arms are unquestionably Bray, viz. argent, three hemp breaks or brays, sable. You may feel perfectly sure of this."

Now the family of Brea or Bray, as will be shewn hereafter, were proprietors of the manor of that name,

in this parish, and therefore likely to have aided in the good work of building, or rather re-building, their parish church, seeing they were so religious a family as to have had two chapels on their own estate, which will be noticed in the sequel.

It must be granted that each of these armorial bearings presents difficulties, and that objections may reasonably be made to each of the propositions here offered ; but, after due deliberation, I come to the conclusion that the three mascles were the arms of Arwenack :—the lion those of De Bello Prato, or Beauprè :—the hemp breaks those of Bray.

It is fair, however, to say that Sir N. H. Nicolas doubts whether the mascles and the lion are the arms of the two families to whom I have assigned them ; but he frankly admits that, after having searched both in the Herald's Office, and in the British Museum, he can neither disprove my hypothesis, nor justify his own doubts. I think, therefore, it may reasonably be assumed as a fact, that these are the arms of the respective families last mentioned. If so, our next step in order to discover the age of our church, must be to ascertain when they flourished, or rather, when they became extinct.

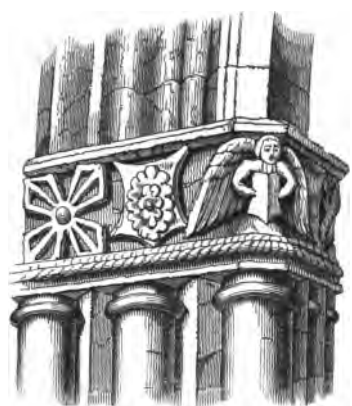
The Arwenack family, as I have before mentioned, became extinct in the time of Edward III., who reigned from 1326 to 1377. Sir John Beauprè appropriated the living to Glasney in 1355, and the family became extinct sometime in the 14th century, when the heiress married Trevanion, and carried the property into that family.

Of the Brea family the accounts are varied and so

confused, that it is difficult to distinguish one branch from others of the same name. They continued in possession of Brea, however, down to the 3rd Hen. IV., A.D. 1401. Subsequently, the heiress of one branch who resided in Paul parish, married Pawley of Gonwin, but when I do not know.

Now supposing the two former coats of arms to have been those of Arwenack, which family became extinct temp. Richard II.; and the other to be that of Beauprè who transferred the living to Glasney in 1355, it would carry back the building of this part of the church, at least, to the year 1336, when Bishop Grandison dedicated the majus altare: and to the latter part of the incumbency of De Bello Prato, who, probably, built the church immediately before his death, which occurred on the 3rd Jan., 1333-4.

A pillar on the south side of the chancel is surmounted with a capital adorned with quatre-foils and roses. It has a shield with a single rose, the present armorial bearings of the noble house of Boscawen, Baron of Boscawen Rose, in the parish of St. Buryan, and Earl of Falmouth. Boscawen Rose is said to have been in the possession of this ancient family since the reign of King John. But if what Hals says about the change of arms of this family be correct, these cannot be the arms of Boscawen. He says, "Lawrence Boscawen died A.D. 1567, and is buried in St. Michael Penkivel, "his arms, a bull passt., ar. armed, or, with a rose, gul. "on a chief, erm. In the reign of Jas. I. (which is "long since the building of this church) his posterity "discontinued this bearing, and bore only erm, a rose."



If the antiquary give no weight to the arguments by which I have endeavoured to maintain the earlier date of this church, he will, perhaps, attribute these roses, which are a prevailing ornament on other capitals, and the building of the church, to the reign of Hen. VIII., regarding them as the distinguishing badges of the houses of York and Lancaster. But whether they are red roses or white, or whether they relate to either of those parties, must be left to those more skilled in these matters to determine. It is singular enough that when the repairs were going on in 1834, a lady's gold ring was found, having roses engraved on it, and some unknown characters. It is now worn by the young lady to whom the writer presented it.

With the exception of the tomb of Silus there is no other monument of any antiquity. The oldest is a tablet to the memory of William Tregurtha, with the following inscription, a whimsical and affected imitation of Sterne.

“ Reader!

The tablet that graces this ancient Pillar is dedicated as a small gratuity to
maternal sorrow

by a disconsolate mother, for an only child, born an orphan and
well acquainted with the thorny paths of affliction.—Unfortunate Voyager!
He received his dismissal the xviii of Feb. MDCCLXXI, from this vale of tears,
where the fluctuating scenes of sorrow are perpetually changing,
the mournful voice of woe is ever heard, & care anxiety & pain, make up the
dismal variety.

Alas! gentle passenger! perhaps thou may'st in thy pilgrimage through the
solitary region

taste of this bitter cup of affliction.

‘ But God tempers the wind,’ said Maria to the shorn lamb.

For know O thou hereditary heir of Corruption, that Adam wept, when the arch-
angel

recounted to him the misery of human life, ‘ tho’ not of woman born.’

Charissimo et amantissimo Filio Gulielmo Tregurtha
Supremum Munus Mater mærans posuit.”

E 2

There are two other tablets in memory of branches of the Millett family : one has the following lines from the pen of the Reverend C. V. Le Grice, of Trereife, formerly of Trinity College, Cambridge, where his epigrams gained many prizes ; for many years he was the highly respected perpetual curate of St. Mary's chapel, Penzance, and the author of several single sermons and many fugitive pieces of poetry.

This is his epitaph on Mr. Millett :—

“ With health while glowing, sudden palsey came
To blast the vigour of his manly frame ;
But faith, and hope, as Angels near his bed,
Made smooth the Pillow for his drooping head ;
Taught him, with hallowing lips, the rod to kiss,
And know that sorrow is the path to bliss :
Tho' yet in life, to feel himself in death,
And, anxious for the summons, yield his breath.

C. V. L. G.

George Thomas Millett, Surgeon,
Died Sep. 23, 1824. Aged 34 years.”

A costly monument has recently been erected in honour of the late Captain Chenhalls, of the Royal Stannary Artillery.

The altar table is composed of some richly carved old oak panels, which were found hidden under the old reading desk when it was removed from the centre of the church to its present position. The candlesticks which stand on the altar, and the ornamental carving which graces the centre of the table, formerly the door of a tabernacle, are the gifts of John Edward Buller, Esq. The sacramental plate consist of the following articles : —a massive silver flagon, bearing this inscription,

“ Parochiæ d’ St. Just. Exdono Johannis Edwards d’ Truthwall 1747 :”—a bason, “ Exdono Jacobi Adams de Carallack Ecclesiæ Sancti Justi 1742 :”—a cup, “ St. Just in Penwith Exdono Johanes Burlace 1666 :”—a plate, “ Exdono Lydiæ Borlase uxoris Johannis Borlase de Pendeen Ari. 1699.” On this plate are engraved the Borlase arms with those of the pious donor his wife : she was the youngest daughter of Christopher Harris, of Hayne, in Devon, and of Kenegie, in Cornwall. Her husband died in April 1754, aged 88.

Four massy branch chandeliers, “ Exdono Johannes Edwards de Truthwall 1746,” are suspended in the nave and side aisles.

It is pleasing to record deeds of this sort, and it must be gratifying to their descendants to reflect on the pious liberality of their ancestors. Their memory will be held in honour by generations yet unborn.

While, however, we record with pleasure these munificent donations, it cannot but excite a melancholy regret that the original open benches, richly and historically carved in solid oak, should be supplanted by the smooth planed tasteless deal boxes which disgrace our modern churches ; especially when we find them, as was, till lately, the case in this church, some towering above others, some daubed with green paint, some with blue, others varying in many ways, as if the only object was to destroy all uniformity. Here, we cannot but mourn over an elaborately chiselled capital defaced to admit a row of hat pins ; there, some other atrocious act of spoliation committed for some equally unjustifiable purpose. It is painful to see such barbarities

perpetrated within consecrated walls: but let us hope that these vandal days are passing away and that a better taste is returning. Much has been done in this church to retrieve the errors and neglect of our predecessors. The parishioners of the present day have restored the east windows, as has been already mentioned: they have reduced all the seats, as nearly as possible, to one uniform height and colour: they have removed a heavy unsightly gallery which choaked up a considerable portion of the nave, obstructing the view and deadening the voice; for it, they have substituted rising seats, at once opening to view the beauty of the building, and affording an additional number of sittings with more comfort to the occupants. A new floor of Portland stone has been laid before the altar-rail by the present Vicar. The sums which the parishioners have expended lately on various improvements and repairs of their church, speak volumes in their praise. Its restoration to some of its pristine beauty, will be a gratification to themselves as long as they live, and a monument of their piety, permanent as the material of which their church is built. They feel that it is the temple of the Living God, of that Saviour God, of whose religion they have been made members at the baptismal font; at whose altar they have knelt; and through whose portal they are to pass to their eternal home. They therefore grudge no reasonable expense for its decent appearance, becoming in some degree its sacred character.

A town clock, of very superior construction, has just been erected by Llewelin, of Bristol, in the venerable

tower. The want of this regulator seems to have been universally felt, as the expense is covered by a general subscription of the inhabitants and others connected with the parish. The subscriptions having varied from £10 to 1s.

In the year 1829, the population had increased so much that a new burying ground was required. It was opened on the 12th of April of that year. And the cost of purchase, enclosing, and preparing it, amounted to about £400. Within the short space of eleven years another and a larger addition has been found necessary, and the expense of this when finished will exceed that of the former. Both spots were purchased of Major Pascoe, R.A.

I believe it is still a matter of doubt by what Pope first-fruits and tenths were first claimed. But (from Kennett, Par. Ant. 249) it appears that in the first year of Pope Alexander the IV., A.D. 1254, he granted to King Henry III. the tenths of all spirituals for three years for the support of the Crusades, which occasioned a taxation of all ecclesiastical revenues to be made through every district in England, by Walter Suthfield, Bishop of Norwich, delegated by the Pope to this office. This is the first taxation, and called the Norwich taxation, the next being called the Lincoln taxation. In the year 1288, 16th Edward I., began a new taxation of the value of all churches; upon this occasion the Pope, Nicholas IV., had the first-fruits and tenths of all spiritual preferments in England yielded to him by statute, 20th Edw. I., A.D. 1292. The former taxation of 1254 was done by appointing

the Rural Dean, and three Rectors or Vicars in every deanery, who, upon oath, were to certify the just estimate of all church revenues. This was an oppression to the clergy, but it was soon made more grievous, and the tenths being granted to King Edward as an aid to his expedition to the Holy Land, Richard, Bishop of Winchester, and Oliver, Bishop of Lincoln, were the principal collectors, and under them their appointed delegates; and in every deanery new taxors were commissioned, who exceeded the former computation, to the great burden of the clergy. The inquisition began in the year 1288, but the return was not made till the year 1291 (Kennett, 318). Within the archives of the cathedral of Exeter is found a document, entitled "Taxatio Eccles. Archdiaconatus Cornub." A similar document, being a MS. of Sir H. Spelman, is in the Bodleian library (20 Edw. I.), entitled "Summa taxationis totius Temporalitatis." Each of these documents agrees as to the following valuations:—

Exon. Dioc.,	£1393	2	9
Decanatus de Penwid,	155	18	4
Eccles. Sti. Justi,	8	0	0

After the Reformation, these first-fruits and tenths were seized by that atrociously wicked tyrant, Henry VIII., for his own profligate use. St. Just was then estimated at £11:11:0, and charged £1:3:1½, for annual tenths, and so it now stands charged in the "Valor Beneficiorum," commonly called the King's books. This revenue remained annexed to the Crown till the year 1703, the 2nd of Queen Anne, who generously appropriated it, by letters patent, to the augmentation of small livings.

Before the dissolution of the monasteries by Hen. VIII., this living was appropriated to the college of Glasney, to which religious establishment the manor of Lafrouda, already mentioned, belonged, which exempts that property from the payment of Rectorial tithes. The present impropiator is Samuel Borlase, Esq., whose ancestor probably bought the impropriation with the Pendeen estate. The sheaf tithes were commuted under the recent act for £365. The vicarial tithes for £484. There is a small glebe and a good vicarial house, with a garden and some plantation and walks. The patronage of the living is in the Crown, and being under a certain value in the King's books is usually disposed of by the Lord Chancellor.

To the Rev. George Oliver, of St. Nicholas priory, Exeter, a clergyman of learning and deep antiquarian research, as his valuable publications evince, I have pleasure in making my grateful acknowledgments, no less for his useful information, than for the promptness of his communication, and the kind and courteous expressions which accompanied it.

The following list of Vicars of St. Just was extracted by him, at the cost, I fear in the research, of considerable time and trouble, from the Episcopal Registers of Exeter cathedral. "For a considerable period," he says, "the patronage of St. Just Vicarage was vested in the family of Beauprè, or De Bello Prato. Strange to say, the first mention I find of this church in the Registers, is in the year 1334, and yet the very taxation of Pope Nicholas IV., where it is rated at £8 per an., proves its existence nearly half a century

“before.” In the following list of Vicars there is, occasionally, no date of institution. The omission he attributes, partly to the negligence of the registrars, and partly to the frequent vacancies of the see of Exeter, in which cases the Archbishop of the province would exercise the right of instituting.

VICARS :—

1. Richard De Bello Prato,* on whose death, which occurred on 3rd January, 1333-4,
2. Henry Marsley was instituted Vicar, “Ecclesiæ “Sci. Justi in Penwith in Cornubiâ,” 20 April, 1334, on the presentation of Sir Richard de Campo Arnulphi, Knt., by reason of the minority of John, son and heir of Sir Ralph De Bello Prato, Knt., deceased.
3. Walter Botreaux was collated by Bishop Grandison to the parish church, “que tanto tempore vacavit,” 12th Nov., 1340.
4. Richard of St. Austle, instituted 27th May, 1349. Patron, Sir John Beauprè, Knt. N. B. In fol. 184, vol. i., of Bishop Grandison’s Register, is the deed of appropriation of this parish church to the Provost and Chapter of St. Thomas the Martyr at Glasney. Sir John Beauprè and his wife Margaret had offered to convey all their interest in the living to this Ecclesiastical community. The above mentioned bishop accepted the offer and confirmed the grant at Exeter, 15th

* Balwin De Bello Prato (probably the elder brother of Richard) was representative in Parliament for Cornwall, 12th Edward II., A.D. 1319.

April 1355, and Sir John Beauprè affixed his seal to the instrument "in manerio meo de "Lanesely," 1st May, 1355; but it was not to take effect until the cession or death of the actual incumbent, Richard of St. Austle.

5. John Carbons, admitted 8th October, 1365, on the presentation, for the first time, by the Provost and Chapter of Glasney.
6. John Clerk. He exchanged for "St. Euny juxta "Lanante," with
7. Thomas de Lamanvâ, on 25th Sep., 1393. Patrons, Provost and Chapter of Glasney.
8. Nicholas Harry, on whose death
9. John Cunegy was admitted 19th June, 1427. Patrons, Provost and Chapter of Glasney.
10. Richard Bahon, on whose death
11. John Raffe was admitted 27th October, 1479. Patrons, Provost and Chapter of Glasney.
12. John Luky, on whose death
13. Benedict Tregoos was admitted 15th May, 1492. Patrons, Provost and Chapter of Glasney.
14. William Trelect, on whose death
15. Thomas Vivyan, Junior, was admitted 15th Feb., 1547. Patrons, pro hâc unicâ, vice Thomas Vivyan, Clerk, and John Vivyan, Jun., by virtue of a grant of the next presentation formerly made by the Provost and Chapter of Glasney.
16. Bennet Lathon admitted by Bishop Jas. Turbeville 18th May, 1557, on the cession of the last incumbent. Patrons, Philip and Mary. On the death of this Vicar,

17. William Drake was instituted 4th April, 1582.
Patron, Queen Elizabeth. On whose death,
30th March, 1636,
18. Amos Mason was instituted. On his death, 2nd
June, 1678,
19. James Millett* was admitted 18th July, 1678.
Patron, Charles II.
20. William Borlase was admitted 22nd May, 1732.
Patron, George II. On the death of this Vicar,
21. George Pender Scobell succeeded on the 2nd Nov.,
1772. Patron, George III. On whose death,
22. Thomas Nankivel was instituted 29th July, 1814.
Patron, George III.
23. John Buller was admitted 14th November, 1825,
on the presentation of King George IV. "Nunc
" mea, mox hujus, et crastina nescio cujus."

From the church, our attention is next obviously directed to the ancient chapels, which aforetime have existed in this parish. And first, to those remains which are still to be seen at Cape Cornwall, in an enclosure, to which it gives the name of Park-an-Chapel, i. e., the Chapel field. Borlase, in his MS. notes says, "On the isthmus which connects Cape Cornwall with the adjoining hill in the middle of the plain stand the remains of an old chapel. It was about 45 feet

* Extract from St. Just Parish Register, "Burials 1732. The Rev. Mr. James Millett, Vic. of this Parish, was bury'd 20th April, aged 85, in the 54th year of his incumbency, and was succeeded by Wm., 2nd son of John Borlase, of Pendeen, Esq., Rector of Ludgvan." N.B. Mr. Millett wrote all the entries in the Register, in a good clear hand, to the close of 1731, within a few months of his death, and showed but little marks of age.

“ long and 12 broad. The eastern end was faced outside
 “ with hewn stone and had a pretty window to the
 “ altar. The chapel-yard is enclosed with a circular
 “ wall of stone, and directly west of the chapel are to be
 “ seen the ruins of a dwelling house which tradition
 “ says was a religious retirement.” The cross which
 once embellished this little chapel is of the rudest form,
 and was rescued a few years since by him who records
 the fact, from the artificial water course which passes
 near, in which it was immersed. It may now be seen
 preserved as a valuable relic in the chancel of the
 parish church with a brass plate denoting its ancient
 locality. On the authority of Harrison’s description of
 Britain, Borlase calls Cape Cornwall “ the Promontorie
 “ of Helenus, so called, as some think, because Helenus
 “ the son of Priamus, who arrived here with Brute,
 “ lieth buried there, except the sea have washed away
 “ his sepulchre.” But the name is more probably de-
 rived from the Cornish, Pen Hailen, the great head ;
 or from Pen-hail-mên, the great stone head. It was
 such hills as these that Ovid describes (*Metam. Lib.*
xiii., v. 979):—

“ *Prominet in Pontum cuneatus acumine longo*

“ *Collis ; utrumque latus circumfluit æquoris unda.*”

On the top of this eminence there seems to have been
 a building, probably a beacon or watch-tower, to give
 notice of any hostile approach.

Two chapels formerly stood at Bray, or, as anciently
 spelt, Brea and Bree ; one, an appendage to the house,
 the other, on the summit of the hill, to which it gives

the name of Chapel Carn Brea. Of the former, little is known, except the pen-and-ink sketch in Borlase's MS., here copied.



It was the east end which he says was very ancient. Within the memory of the present occupant of the farm this edifice, which conferred a character of respectability on the former mansion, now only a farm house, was demolished for the stones to build a barn for the owner of a day.

Of that which crowned the apex of the hill Borlase gives a full description, and a better sketch of its ruins in his day. "On Carn Brea Hill stand the remains
" of a chapel which, as if the natural hill were not
" high enough (though overtopping all the rest of these
" parts), has the additional advantage of an artificial
" hill of stone to rest upon, a work of great labour but
" of little use, unless to show the folly and superstition
" of our ancestors, who were weak enough to imagine
" that the more elevated the place of devotion was, the
" nearer it would be to Heaven." If Dr. Borlase meant to level this censure against the early Christians for thus placing their sacred edifices, he would seem to

have mistaken their motives. For the elevated site of this chapel, that of its sister on Chapel Carn Brea, also that of Brent Tor, in Devon, and many others, a better reason may be offered. It is almost certain that the Druids had their temples on these elevated spots, possibly, for the reason which the Doctor assigns. But the Christians, when their religion began to supersede its Pagan predecessor, selected the same places, because they were venerated and in high esteem with the inhabitants of the country, and thus an easier access was obtained for the introduction of christianity. This idea is strengthened by a letter of instructions sent by Pope Gregory to the Abbot Mellitus, then going into Britain. It will be found in Bede's Ecclesiastical History, book i., chap. xxx.

“ To his most beloved Son, the Abbot Mellitus,
“ Gregory, the servant of the servants of God.

“ When Almighty God shall bring you to the most
“ reverend Bishop Augustine our Brother, tell him what
“ I have upon mature deliberation on the affairs of the
“ English determined upon, viz., That the temples of
“ the idols of that Nation ought not to be destroyed ;
“ but let the idols that are in them be destroyed, let
“ holy water be made and sprinkled in the said temples,
“ let altars be erected and relics placed. For if those
“ temples are well built, it is requisite that they be
“ converted from the worship of devils to the service
“ of the true God ; that the Nation seeing that their
“ temples are not destroyed, may remove error from
“ their hearts, and knowing and adoring the true God,
“ may the more familiarly resort to the places to which

“ they have been accustomed. And because they have
“ been used to slaughter many oxen in the sacrifice to
“ devils, some solemnity must be exchanged for them
“ on this account, as that on the day of dedication, or
“ the nativities of the holy martyrs, whose relics are
“ there deposited, they may build themselves huts of
“ the boughs of trees about those churches which have
“ been turned to that use from temples, and celebrate
“ the solemnity with religious feasting, and no more
“ offer beasts to the devil, but kill cattle to the
“ praise of God in their eating, and return thanks to
“ the Giver of all things for their sustenance; to the
“ end that whilst some gratifications are outwardly
“ permitted them, they may the more easily consent
“ to the inward consolations of the Grace of God. For
“ there is no doubt that it is impossible to efface every
“ thing at once from their obdurate minds; because he
“ who endeavours to ascend to the highest place, rises
“ by degrees or steps and not by leaps. Thus the
“ Lord made Himself known to the people of Israel in
“ Egypt; and yet He allowed them the use of the
“ sacrifices, which they were wont to offer to the devil,
“ in His own worship; so as to command them in His
“ sacrifice to kill beasts, to the end that changing their
“ hearts, they might lay aside one part of the sacrifice
“ whilst they retained the other; that whilst they
“ offered the same beasts which they were wont to offer,
“ they should offer them to God, and not to idols; and
“ thus they would be no longer the same sacrifices.
“ This it behoves your affection to communicate to our
“ aforesaid Brother, that he being there present may



CHAPEL CARN BREA.

“ consider how he is to order all things. God preserve
“ you in safety, most beloved Son. Given the 13th
“ day of the kalends of June, in the nineteenth year
“ after the consulship of our said Lord. The fourth
“ indiction A.D. 601.”

It may be remarked, that crosses by the way side, and at cross roads, abound in Cornwall, and particularly in the west; the reason of which appears to be, that these were originally Druidical stations which the Christians did not venture to destroy, but suffered the people to pay their adorations at them as they had been accustomed to do, after they had cut a cross as a symbol of the new religion. And the foregoing letter of Pope Gregory sanctioned the compromise.

But Dr. Borlase goes on to say, “ the artificial hill
“ rising on the centre of the natural one is 100 paces
“ in circumference. You ascend it by steps to the east
“ and south. The rest was walled round with large
“ stones. The perpendicular height of it may be about
“ 20 feet; it rises into a conic figure. As this makes a
“ large heap or mass of stone, it seemed very probable
“ that some other use might be intended than barely
“ supporting the chapel above, as it is capable of ad-
“ mitting a large vault or grot; we therefore searched
“ as narrowly as possible for openings, thinking that
“ an hermitage might have been concealed among the
“ ruins, but we were disappointed; not the least vestige
“ of that kind appearing. On the S. side, ascending
“ by a large flight of steps, you enter by a small door
“ into the chapel which is arched with stone well
“ wrought.”

This was Dr. Borlase's account of this ruin about the year 1737 or 1738. It is now, 1841, little more than a confused heap of stones, scarcely any traces of the building remaining, his sketch therefore is valuable. "The chapel was a free privileged manumized chapel," says Hals, "where the Bishop could not visit."

The gentlemen's houses of this parish were of a very secondary order, and offered little worthy of notice in point of age or architecture; neither did they stand in spacious deer parks surrounded with gnarled oaks, the growth of ages, but were generally closed in by stone walls. Whatever of wood there may have been in by-gone ages has disappeared; the surface of the country is entirely denuded,—not a twig will be found wherewith to whip a sorry horse, nor a bush to hide the nest of the singing bird. It is said, however, that in days of yore, Bostraze Moor, now a peat moss, was covered with timber, and it is confirmed by the fact, that when cutting peat, of which fuel it affords a valuable and abundant supply to the cottager, at about twelve feet beneath the surface are found stumps of trees, some erect, some prostrate. A good specimen may be seen in the Penzance Museum of Natural History. Various opinions have been offered, whether it is oak, fir, alder, or other wood; and who shall decide when doctors disagree? Full grown hazel nuts are frequently found quite perfect. From this moor flows a clear crystal stream of water, which maintains its purity, till it reaches the first mill in its winding course towards the sea. As it proceeds, it suspends a portion of the ochrous substance of the minerals, which are pounded and washed in

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numerous stamping mills to which it gives motion ; till, by the time it reaches its destination, it becomes so turbid as to stain the sea, for a considerable space, around the place of its immersion into the ocean. Neither, in following this stream, will the amateur of the rod and fly observe a single trout, sporting its merry gambols ; nor will any shady foliage, hanging over its banks, obstruct the view of the painter ; but he may exercise his pencil in sketching the picturesque and ever-varying wheels and machinery of the rudely-built stamping mills and corn mills, to which this busy stream gives life. The character of this valley, from the point a little below Nancherrow Bridge to the sea, is unique, and very striking, and the view of Cape Cornwall, as it opens to the eye, is singularly beautiful, as the pencil of Mr. J. E. Buller, to whom I am indebted for the drawing here seen, attests.

The cliffs of this coast, to which we now approach, are of a moderate height, about 200 feet ; broken, generally precipitous, and intersected by deep valleys. To the south of Cape Cornwall they are of granite ; to the north they are slate. But they equally afford a feast to the admirer of wild grand rocky scenery. The stranger when he first visits them cannot fail to be gratified with the extensive view from the summit of Carnglôs (the grey rock), he will muse—

“ Where rocks of the ocean
In solemn and majestic grandeur rise.”

Here seaward let the orb of vision range !
Discovered from their parent cliffs, observe

Yon Brisons,¹ like twin-born sisters join'd
 With links of adamant ; where black cormorants
 Dressing their oily plumage in the sun
 Repose ; and laughing sea gulls float aloft
 Watching with care their half-fledg'd progeny.
 Dark traditionary tales of woe,
 Of pris'ners chain'd, and native freedom lost,
 The deeds of ancient days, these rocks suggest.
 Far in the distant west are faintly seen
 The hazy greek-named Cassiterides,
 Whose steadily revolving midnight light
 Hails old England's rich treasure-laden barks,
 And bids the watchful mariner beware !
 The mid-day sun will point its dazzling rays
 On Longships' column, a lofty beacon
 On Carn Brás² and Tal-y-mean erected ;
 Lest he, from frightful Scilly's rocks escap'd
 On still more treacherous Corinna³ strike.
 Land-ward behold the face of Pedn-mên-du⁴
 Proudly frowning on the rolling billows
 • That wash the shores of dark Bolerium⁵ ;
 Beneath whose toppling cliffs stands sentinel
 The Sea-girt Knight,⁶ with veteran armour clad.
 This marks the termination of the land,
 Where waves Atlantic burst their foaming rage,
 And dear Cornubia greets the western gale.

Here the wanderer may be tempted to linger on till,
 as the poet beautifully sings :—

1. Brisons. The name of two detached rocks : they are sometimes called the Sisters. Brison in the Cornish language means a prison, and for this purpose tradition says they were anciently used.

2. Carn Brás and Tal-y-mean. The great carn and the high rock.

3. Corinna. Pars Corinea detur Corineo, de duce nomen
 Patria, deque viro Gens Corinensis habet.

*Cornwall by grant to Corineus came
 The Country from the Prince received its name.*

4. Pedn-men-du. The black rock headland.

5. Bolerium. The Roman name for the promontory of the Land's End.

6. The Sea-girt Knight. A rock called the " Armed Knight."

“ Low walks the sun and broadens by degrees
Just o’er the verge of day. The shifting clouds
Assembled gay, a richly gorgeous train
In all their pomp attend his setting throne.
Air, earth, and ocean, smile immense. And now,
As if his weary chariot sought the bowers
Of Amphitrite and her tending nymphs
(So Grecian fable sang), he dips his orb ;
Now half immersed, and now a golden curve
Gives one bright glance, then total disappears.”
But still, as if reluctant to depart,
Leaves lingering mottled crimson streaks behind.
O sight sublime !

But if the enjoyment of the tranquil or stormy scenes of nature : if the charms afforded by the picturesque and romantic piles of broken rocks, like spires and turrets peering above ruined buttresses, casting lights and shades, inimitable by the art of the most skilful painter, be less the object of the visitor than the busy works of industrious man, he may proceed to the mines of Botallack and Levant, both worked for a considerable distance beneath the bed of the ocean. The miner, particularly in stormy weather, distinctly hears the awful grandeur of the rounded boulders rolling over his head as they are driven forwards and backwards by the force of the coming and receding waves. Some of the machinery of the latter mine hangs suspended high in the air over the sea. Here the scene is all life and animation ; the busy miners are seen either ascending or descending the narrow paths, which wind around the face of the tempest-beaten cliff, covered with broken stones, appearing as if they had been rejected and vomited forth from the bowels of the

earth. Being the hour of relief, one set or pair (in the technical language of the miners) of brawny athletic Cornishmen enter their little huts to change their ordinary dress for the flannel shirt, the loose hemp-ties shoes, and the round ball-proof skull cap to defend their heads from falling stones. With their apportioned allowance of candles suspended to the button-hole of their dress to light the darkpaths they are about to excavate in search of hidden treasure, more than 200 fathoms below the surface of the earth. They enter the shaft and presently disappear, descending perpendicular ladders, stage under stage, till they reach the treasured lode. Here they supply the place of others, who, having completed their term of labour, generally about eight hours, are languidly creeping up the steep ascent, panting for breath and refreshing air, with countenances pallid, skin covered with perspiration, and their hands and garments saturated with red ochrous distillations. Straightly they proceed to wash themselves in the warm water which is amply supplied from the engine house, and in a few minutes are seen again, perfectly changed in appearance, wending their way to their respective homes to recruit their strength and spirits with their frugal meal of fish, potatoes, and tea, and to enjoy that repose of which the routine of labour had deprived them during the preceding night. But a few years back the miners, after ascending from their under-ground toil, were much in the habit of indulging in the use of spirits and beer, which, instead of assuaging thirst, only produced fever and tended to shorten their lives. They are now much more temperate and more healthy. But few men

are strong enough to continue their labour under ground after they attain their fortieth year without becoming affected by pulmonary complaints. Climbing ladders, exposure to great vicissitudes of atmosphere, from hot and sometimes stagnant air under ground, to the cold and frosty nights on their ascent, require more care than strong young men are disposed or can always take, and thus the seed of disease is frequently early sown. But with care the occupation of a Cornish miner is not unhealthy. He is, however, frequently exposed to accidents of a serious nature, and as the mines, from the improvement in machinery, are constantly working deeper, the accidents occurring are, perhaps, more frequent and severe; although the managers, in general, are careful persons, and use every precaution for the safety of their men.

Under the sheds of these mines the stranger may observe many females toiling, like slaves, from morn to night, to gain a hard-earned pittance. One, perhaps, with the virtuous object of ministering to the wants of an aged and worn out parent: others, not unfrequently, to gratify their vanity, and display their goodly figure in a costly dress on the approaching holiday.

Here, are piled heaps of valuable metals prepared for sale; there, the rough stone as brought up in the ponderous iron kibble (bucket), and first exposed to the light of day. The powerful steam engines, and the various uses to which they are applied, will elicit the admiration of the practical and scientific mechanic.

Such are the various and interesting scenes which these remote, rugged, and weather-beaten shores afford.

Having for some time past had the Longships' lighthouse constantly in view, I will venture to give the reader a short account of that fine structure, though it does not come strictly within the limits of a work which professes to treat of the parish of St. Just only.

It was built in the year 1793, by Mr. Smith, on that cluster of rocky islets whose name it bears, about a mile and quarter from the Land's End. The rock on which the building stands is called Carn Brâs, which rises 45 feet above low-water mark, and from the base of the building to the top of the lanthorn is 45 feet more, making a total of 90 feet. The diameter of the building is 22 feet 2 inches at the base : 19 feet 8 inches at the top. The entrance is towards the N.E., about 2 feet above the rock, under which is solid masonry ; it is barricaded by two strong doors, carefully adjusted so as to be perfectly water tight. The wall is 3 feet thick. The building is circular in form and is divided into three stories. On the ground floor are a water tank and a store room for two months' provisions. The second compartment is the cooking room and the oil store. The third is occupied as a sleeping room containing three bed places. Above is the lanthorn, the plate glass of which is quarter of an inch thick, and of the best quality, where nineteen argand lamps burn every night, consuming annually about 850 gallons of oil. Four men are appointed to this service, two being always on the rock, the other two on leave ; their tour of duty is one month, and, if possible, they are regularly exchanged. Dreary as is this situation, the light-keepers would seem to like the life, one having been on the establishment nineteen

years, another sixteen ; yet there is nothing very tempting in their emoluments,—their pay being only £3 per month, and provisions.

The tides are strong, and the landing both difficult and dangerous ; but, notwithstanding, the longest time that the communication with the shore has been altogether suspended is five weeks, though it frequently happens that gales prevent a landing at the regular period, and then many weeks elapse before the exchange can be effected. In the winter season the building is often entirely hidden, for some seconds, by the sea mounting over all and breaking many fathoms above the lanthorn ; this more frequently happens in calm weather and previous to a gale, when the heavy ground seas striking against the rock, rise in a body without breaking and fall again perpendicularly : in blowing weather they are driven horizontally with the wind. The whole building was constructed at Sennen Cove before it was transplanted to the rock. The stone is granite from the adjacent shore, and each stone is dove-tailed into its fellow, secured by oak trennels and strongly cemented together. This, like all similar establishments, is under the excellent management of the Trinity Board.

We may observe that wrecks, so frequent in olden times, are every year becoming less common on this coast, though when they do occur, they are generally fatal to ship, cargo, and crew. The diminution of the number may be attributed to an improvement in our mercantile navy. Trading vessels are of a better description than formerly. They are more amply found, and more than all, they are more skilfully commanded.

The masters and mates of merchant vessels are now, for the most part, men of good character, sober habits, and better seamen than heretofore. To the lighthouses also, on Scilly and the Longships, we are indebted for the preservation of many valuable ships and cargoes and the more valuable lives of their crews.

Though this is what a seaman would denominate an iron bound coast there are two small beaches where a few boats are kept. At Priest's Cove the Trinity Board have a boat for the sole purpose of attending on the Longships' Lighthouse. The agent, Mr. Nicholas Boyns, lives near, and superintends the change of men and the supply of all necessities, which, with the boat, are kept in a house built here for that purpose. There is also a capstan by which the boat is drawn up immediately on landing.

A few small boats kept here belong to miners, who in the summer months occasionally fish to supply their own winter consumption. The fish taken are chiefly of a coarse kind, such as large conger, hake, ling, cod, pollock, and red gurnet. Attempts have been made to keep lobster pots, and though there are both lobsters and crabs, the coast is too exposed and the tides too strong: the wicker baskets being frequently washed away, and the loss, consequently, too great to render it a profitable speculation. During the winter the boats are all laid up, and in summer are launched only immediately before they go to sea, and again drawn up above high-water mark as promptly on their return.

At Pendeen Cove is a small beach where is a Preventive Station. And here also the boat belonging to that

establishment and a few fishing boats are managed in the same way, and with the same precautions as at Priest's Cove. A few years since it was attempted to establish a pilchard fishery at this place, and cellars were erected for the purpose, but the coast was found too dangerous and the speculation has been abandoned. I think it may with truth be asserted that scarcely one day in seven, in the course of the year, could a person embark or land on this coast with any degree of safety, so great is the surf and so rocky the shore. The Preventive Station is commanded by a Lieutenant of the Royal Navy, under the superintendence of a Commander who resides at Penzance, and has an extensive district extending all around the peninsula. This establishment is not only useful in preventing smuggling, but is always ready to render service to ships in distress, and is most active in saving the property of stranded vessels.

It is now time that we should return from our idle rambles to the consideration of those records, which time has spared, of the houses and demesnes of this remote parish and of the families which once owned them.

The manor of Kalinack or Killenick was formerly very extensive, embracing several of the adjoining farms, viz : Bosavern, Hendra, Dowran, Letcha, Bosorn, and perhaps other tenements. Mr. Lysons tells us that it belonged successively to the families of Longland and Hankford; John Langeland died 3rd Rich. II., seised (jointly with Isabella his wife) of the manor of Kaleynek, held by Robert Chambron; from Hankford it passed by a female heir to the Bouchiers, Lords Fitz-

warren, and the Earl of Bath. And Dr. Borlase says, "the manor of Killinack belonged in the last generation, as I have been informed by Mr. Allen this 6th June, 1762, to Grenville of Stow, Earl of Bath; and by remains of a like name common in the parish, written Grinfield, Grenfield, and Grenfell, in the parish register, it is probable that a branch of the family was settled in the parish." In the beginning of the last century the manor of Collinack or Killinack was in possession of John Nicholls, by whose trustees it was sold for the purposes mentioned in his will. Mr. James Millett became purchaser of one part, by whom it was again sold to Mr. George Blewett in 1742, and by whose descendants it was conveyed to the present highly esteemed proprietor, Joseph Carne, Esq., of Penzance, who has much improved the farm and the village. To this gentleman I am indebted for this latter information. There is still one bed room which had its ceiling a little ornamented, and over the chimney-piece are some mutilated initials; an **M** is apparently that of a surname probably the James Millett mentioned above: the date, 1691, is perfect. The only poor remains of architecture, which indicate its ever having been a house of any consequence, are some long windows, mostly walled up, supported by granite mullions such as were common in gentlemen's houses of the day. In the Itinerary of Solomon De Ross, 12th Edw. I., A.D. 1284, Kalynack was estimated at 24 acres, Bree (i.e. Bray), the adjoining property, 8 acres. And in the certificate, made to the Lords in 1599, of the Cornish forces, Bernard Greinville is mentioned as one of the

Deputy-lieutenants, and as the Commander of 10 companies amounting to 1,000 men, of whom 370 bore arm. pikes—390, muskets—24, colivers: and it is likely that this gentleman was the owner of Kallinack. The name Kalinack has been thought by some to be the same Kelinnek which, in Borlase's Vocabulary, is said to mean "*the place where holly trees grow*," from "*kelin, a holly tree*;" like the neighbouring valley which also derives its name from trees, which, in all probability, grew there in ancient times; to suit the taste of the classic ear it is now written Nanjulian, but by the country people it is more commonly and correctly called by its ancient name Nangellin, signifying the valley of hazels, from the Cornish word "*gelli, a hazel*." Another derivation of the word Kalinack is, however, suggested in a subsequent page, where names ending in ack, for hac, are considered as signifying the serpent, and referring to Druidical superstitions; and some countenance is given to this hypothesis from the propinquity of the giant's coits at Bosworlas, and the remains of that which bears some resemblance to the Druidical circles on Kalinack Common. Not many years since, ten stone celts (two of which are in the Museum of Natural History and Antiquities, at Penzance) were found in one place on this Common.

Botallack is another house without pretensions, formerly the residence of the Ustick family, but sold, as I have been told, to the widow of Admiral Boscawen, who died in 1761: it is now the property of the Earl of Falmouth. On one of the gable ends is a date, 1663, cut in stone.

Bosavern was the residence of the family of that name in 1625. His arms were, three scollop shells impaled, betwixt six martlets in pale, with a crescent for distinction. These arms are carved in wood and are fixed over the Bosavern pew in the church; it was, probably, the end of one of the open benches which stood there before they were displaced for the present vulgar pews. This John Bosavern married Margery daughter of Christopher Arundell, of Camborne, Esq., which Margery was buried 12th May, 1622. It is suggested, that this gentleman placed his own arms, three scollops, betwixt the swallows of the family into which he had married. This property belongs now, partly to J. N. R. Millett, Esq., of Penzance, and partly to Mr. Saundry, who resides there. Mr. Millett's part passed through the intermediate possession of the Pendarves family. Mr. Saundry's portion was sold, A.D. 1724, by Nicholls, of Trereife, to Thomas Allen, who added to the house, and afterwards sold it to Mr. Saundry, the father of the present proprietor, A.D. 1789.

Hals (it is supposed from Daniel's Chronicles) says, "there is a large flat stone in this parish, which Borlase "places in Bosavern" (but of which no tradition now remains), "on which seven Saxon Kings at one time "dined when they came into Cornwall to see the Land's "End, viz., Ethelbert, 5th King of Kent,—Cissa, 2nd "King of the South Saxons,—Kingills, 6th King of "the West Saxons.—Sebert, 3rd King of the East "Saxons,—Ethelfred, 7th King of the Northumbers,— "Penda, 9th King of the Mercians,—Sigebert, 5th "King of the East Angles, who all flourished about the "year 600."

As no tradition of the sort remains in the parish, Daniel might possibly be mistaken in placing this stone in St. Just, not that there are wanting at Bosavern, many worthy of being used as the dining table of the Royal party. There is such a traditionary account of the stone which marks the junction of the four parishes of Morvah, Zennor, Madron, and Gulval; and also of a stone which gives its name to the manor of Mahon or Maine, in Sennen.

Busvargus was the residence of the respectable family of Lathon, who purchased the estate and assumed the name of their place in the latter end of the reign of Henry VIII. They were gentry and entered their pedigree for three descents, and married with the Sparnons, Hills of Trenethick, and Usticks of the neighbourhood. On the death of William Busvargus, in 1755, the male line of this family became extinct. Prudence, his neice, succeeded to the property. She married the Rev. Jonathan Toup, of St. Ives, and had issue that celebrated scholar the Rev. Jonathan Toup, Rector of St. Martin's, near Looe, to whom the estate of Bosvargus descended; and he dying without issue devised it to his three nieces, the three Misses Blake, of Landrake, who married three brothers, Major Nicholas Harris Nicholas, Paul Harris Nicholas, and John Harris Nicholas, Captain R. N., of Looe: the two former dying without issue, the Bosvargus estate descended to John Toup Nicolas, Esq., Captain R. N., C. B., and Knight Commander of the order of St. Ferdinand and Merit of the two Sicilies, eldest son of the latter, and now representative of the Bosvargus family; his youngest

brother is Sir Nicholas Harris Nicolas, Chancellor of the order of St. Michael and St. George, and author of several learned works.

The Rev. Jonathan Toup, Rector of St. Martin's, was a most learned greek scholar and an acute critic. He corresponded with most of the learned of his day throughout Europe. His most celebrated works were, *Emendationes in Suidam*, an edition of Longinus, and *Annotations on Theocritus*. He died in 1785, in the 72nd year of his age, and was buried in the chancel of St. Martin's church, which he had held 34 years. The delegates of the Oxford press, as a small testimony of their respect for the character of Mr. Toup, and of their gratitude for his many valuable contributions, defrayed the charge of his monument, which speaks a truth not always observed on such occasions: it says, "his abilities "and critical sagacity are known to the learned throughout Europe." The family arms of Bosvargus were, argent, on a fess azure, between two chevronels, gules, three bezants; crest, a Cornish chough, proper.

Bray, at present, retains no traces of its former consequence, which may be assumed from its chapel, noticed in a former page. The family of Bray or Brea, came with the Conqueror. In the 3rd Hen. IV., A.D. 1402, Michael de Bray held two parts of one Knight's fee, in Bray, in Penwith, and in the 12th Edw. I., Brea or Bray, is charged by the Justices' Itinerant for eight acres. Edward Bray was summoned to Parliament 3rd November, 1529, by the style and title of Baron Bray, which honour expired on the death of John, the second Lord, 18th November, 1557. This property

now belongs to the Ellis family. It appears from an inscribed stone over one of the chimneys that the present house was built by Charles Ellis, 1634. A former member of that family, who lived there, was a Quaker, and is said to have been an eccentric character. He enclosed a burying ground not far from his house, and was there interred, and has a granite tomb erected over his remains.

Pendeen is the house of most importance in this parish. It has long been the property, and sometimes the residence, of different branches of the old and highly respectable family of Borlase. The Reverend Doctor William Borlase, the celebrated antiquary and historian of his own county, who, by his elaborate work, has raised to his own memory an enduring monument, was born here. The present proprietor is Samuel Borlase, of Castle Horneck, Esq., who, with many of the estates, inherits all the virtues of a long line of illustrious ancestors.

The mansion itself, though now only used as a farm-house and occupied by labourers, retains much of its ancient respectability of appearance. The masonry is of good wrought granite, and the chimneys are tastefully built, it bears the date of 1670, and is a structure superior to the other houses of the same age in the neighbourhood.

It is somewhat remarkable that all these, and other houses in the adjoining parishes of nearly the same character, should have been built within a few years of the same time:—

Bray,	1634.
Trewellard,	1641.
Botallack,	1663.
Pendeen,	1670.

Their common decay may be more easily accounted for.

Dr. Borlase has successfully traced his descent from his Norman ancestor. It would be foreign to the object of this work to devote much space to family pedigree, but some account of this ancient race cannot fail to interest the general reader.

At the time of the Norman conquest, this family bore the name of de Taillefer, from a castle of that name in Normandy, of which they were proprietors. One of them distinguished himself in the battle of Hastings, as related by Henry of Huntingdon, when describing the battle of Hastings, in which, William the Norman got the victory and the crown of England, in these words: " Quidam vero nomine Taillefer diu
 " antiquam coinent bellatores ensibus jactatis ludens
 " coram gente Anglorum dum in eum omnes stuperant,
 " quendam vexilliferum Anglorum interfecit: secundò
 " similiter egit: tertio idem agens et ipse interfectus
 " est." Which may be thus translated: *A certain Norman by name Taillefer, some time before the armies joined battle, advanced to the front of the English, and brandishing his sword, whilst all men admired his boldness, slew a certain standard bearer of the English: a second advancing against him was likewise slain: a third then encountered and slew the Norman.*

Many families who came in with the Norman, took the name of the place where they settled and disused their former name, as is evident this family did, for in the reign of Chas. II., Borlase of Treludra, the then head of the family, possessed a diploma, granted to his ancestor by William Rufus, enabling him to assume the name of Borlâs, after land they had acquired in Cornwall.

They were first settled at Borlâs Burgess, in the parish of St. Wenn. The name seems to have been variously spelled, sometimes Burlacy, Burlacie, Burlass, Burlice, but, more correctly, Borlâs, de Borlâs, in St. Wenn. One branch settled at Marlowe, in Buckinghamshire; and a younger branch at Treludra, alias Treluderow, in Newland. They have been a distinguished race for a long series of years. Andrew was M.P. for Truro, in 18th Rich. II. Mark Borlâs was M.P. for Helstone, 11th Henry VI. Sir Walter Borlâs was a Knight Baneret in the reign of Edward IV. Nicholas with Katherine his wife were the donors of one of the windows of St. Neot's church, temp. Henry VII. Sir John Borlâs, Baronet, was Chief Justice of Ireland in 1640. According to the inscription on a brass in Sithney church, Walter Borlâs, of Tranack in that parish, was buried February, 1601. This Walter married Mary daughter of William Langdon, and had William, John, Walter, and other children. William died without issue. John the second son (his fathers estate in Sithney having been dissipated by his elder brother) purchased Pendeen, and probably built the present house in the year 1670. In the reign of Queen Anne, John, the

grandson of the forementioned John, was representative in Parliament for the borough of St. Ives. This John, I apprehend, was the father of Dr. William Borlase, the learned antiquary, and historian of his county, who, by his indefatigable industry, has preserved the record of many monuments of antiquity, which would otherwise have been lost, and thus rendered invaluable services to future historians and lovers of antiquarian lore, and endeared his memory to every true-born Cornishman, most especially. To his writings, published and manuscript, I am greatly indebted, and am proud to claim for this parish the honour of being his birth-place.

The notice of this distinguished character by Gilbert, in his Historical Survey of Cornwall, is so perfectly in accordance with my own feelings that I cannot do better than copy his eulogium. He says (vol. i., p. 142), " In " 1696* was born at Pendeen, in the parish of St. Just, " William Borlase, who, having received a proper " introductory education, was sent to Exeter College, " Oxford, once a general college resorted to by the " gentlemen from the west, where he took the degree of " M.A., in 1719. In 1720, he entered into orders, and in " 1722, he obtained the Rectory of Ludgvan, in Corn- " wall, which was followed, in 1732, by the Vicarage " of St. Just. The former place was his residence for " the last fifty-two years of his life; here he pursued " his studies with persevering ardour, and gratified the " admirers of literature by arranging and publishing,

* This is a mistake. He was baptized at St. Just, " March 2nd, 1695." Parish Register.

“ in 1754, “ Antiquities of Cornwall.” (A second
“ edition of which appeared in 1769, considerably en-
“ larged and improved with additional plates and a new
“ map.) In 1756, a 4to. work, on the Antiquities of
“ the Scilly Islands : and in 1758, the Natural History
“ of Cornwall, embellished with twenty-eight plates,
“ most of which were presented to him by the gentle-
“ men of the county. Messrs. Britton and Brayley,
“ in their Beauties of England and Wales, are pleased
“ to say, rather harshly, that Dr. Borlase has unfor-
“ tunately, like his contemporary, Doctor Stukeley,
“ surcharged his writings with many ebullitions of
“ imagination, and thus bequeathed to posterity a
“ legacy of *conjectures* which have been received and
“ adopted as facts by subsequent writers. They also
“ say, in another place, the improvements in the che-
“ mical world and the advancement of science, have
“ concurred to render many parts of this work (the
“ Nat. Hist.) erroneous ; and the modes of classification
“ are all obsolete. Dr. Borlase rather merits praise
“ than condemnation for his ebullitions of imagination
“ and conjectures, since these may have led others to
“ strictly examine them, and elicit useful discoveries
“ from his involuntary errors. In 1750, in conse-
“ quence of a valuable essay on Cornish chrystals, he
“ was elected fellow of the Royal Society, to which he
“ contributed several papers, published in the Phil.
“ Trans., from 1750 to 1772. He presented a variety
“ of fossils and pieces of antiquity to the Ashmolean
“ Museum, in the University of Oxford, for which he
“ received their thanks, and the degree of L.L.D. He

“ also gave many curious ores and fossils to Mr. Pope, with whom, as well as with many literary characters, he maintained a frequent correspondence.”

Dr. Borlase died on the 31st of August, 1772, in the 78th year of his age, and was buried near the altar of Ludgvan church; a slate stone to his memory and that of his wife covers his sacred remains. “ He left,” continues Mr. Gilbert, “ a large quantity of letters, plates, additional notes to his printed works and other manuscripts, which were afterwards in possession of Major Lawrence,* of Launceston; among these were various paraphrases of the scriptures, and a treatise on the creation and deluge, nearly ready for the press, and a history of St. Michael’s Mount.”

The Rev. M. N. Peters, Vicar of Madron, who married Miss Borlase, only child of William, who was nephew to the Doctor, possesses a very good portrait of him.

This ancient and honorable race is now well represented by their right worthy descendant Samuel Borlase, of Castle Horneck and Pendeen, Esq., who married Miss Wymond, and has two sons.

Dr. Borlase gives an amusing anecdote of Nicholas Borlase, of Treludra. “ He was a Colonel of Horse for King Charles I.: a title on which he so much valued himself, that he inserted it to his dying day in all his deeds. I have heard a good story of him, says the Doctor, from my own father and the old Mr. Wood, of Withiel, who was intimate with them

* I can neither confirm nor refute this assertion of Mr. Gilbert; but four folio volumes of memoranda in manuscript were purchased by the late Sir John St. Aubyn, and are still in possession of his family.

“ both, which he much praised himself for (yet the old
“ Richard, Lord Arundell, there being no good blood
“ between them, perhaps because they were too near
“ neighbours, living in the same parish, and no great
“ difference neither in their estates, would often hit him
“ in the mouth with), how he routed a great detach-
“ ment of the Parliament army with only one single
“ troop of his regiment: yes, added the Lord Arundell,
“ by running away. The truth of it was this: The
“ Colonel being much pressed, and making a running
“ fight, had so much presence of mind (which the other
“ called fear) as to set a large brake on fire in the night,
“ which the Parliament forces taking for the fires made
“ on the approach of the King’s army, immediately
“ fled with great precipitation, and left them both bag
“ and baggage, which he seized next morning. But, be
“ this exploit attributed to stratagem or fear, the usurp-
“ ing powers would never admit him to composition, but
“ kept him out of the greatest part of his plentiful
“ fortune till the Restoration; and he with his whole
“ family were reduced within an ace of starving, had
“ he not gotten himself into a small part of it by a real
“ stratagem, by getting himself into the Protector’s
“ seat one Sunday, under a pretended mistake for
“ another. Shifting to get out on Oliver’s entering it,
“ no, no, saith he, cosen Borlase, I am glad to see you
“ here (for he was a professed papist), and kept him
“ with him during the sermon; and withal smelling
“ a joke promised his assistance on his preferring a
“ petition for a maintenance, which he accordingly
“ performed.

“ To complete this joke, I have heard my father, John Borlase, of Pendeen, add, that Mr. Nicholas Borlase applied to Oliver Cromwell to sign a recommendation of him, and his request, to the proper persons in power, as the Protector was walking (as well as I remember) in St. James’s Park. Oliver told him he had no pen and ink with him then. Mr. Borlase said, and please your Highness I have both. But I have no desk here or any conveniency to write upon, says the Protector. Write upon my back then, and please you Sir, says Mr. Borlase. Oliver smiled and the petition was granted.”

To such shifts were the poor cavaliers reduced in order to procure a bare subsistence out of their own estates ! But, notwithstanding, Mr. Borlase had not his estate restored till the general restoration of King, Church, Law, and Property ; for, during the usurpation, John Jago, of the parish of St. Erme, was a Justice of Peace and Sequestrator, and got into his possession the greatest part of Mr. Nicholas Borlase’s estate, whose family was by his means chiefly driven to great extremities. He, John Jago, dying, his son John enjoyed this, viz. Truthen, in St. Erme, and most of his father’s estate till the restoration, when Mr. Borlase got his own again ; and among the rest the barton of Treluddero, and settled it on his son, Humphrey Borlase, on his marriage with the daughter of Sir John Winter, of Lydney, in Gloucestershire, Bart., who was maid of honour to Henrietta Maria of France, Queen to Chas. I. This Humphrey, Sheriff of Cornwall, the 3rd and 4th of James II., was by the same Prince, after his

abdication, (by letters patent still extant, says Hals,) created Lord Borlase of Borlase and Baron Mitchell. By his bad management and his attachment to Jas. II. he reduced his estate very much, and though by Miss Winter he had many children, yet leaving none to survive him, he by his last will left the remainder, after paying his debts, to John Borlase, of Pendeen, who, finding his kinsman's affairs very much perplexed, and fearing to bring his own estate into danger if he engaged too far in order to secure the ancient patrimony, for a small consideration too hastily joined with the mortgagees in order to sell the said Humphrey's lands for payment of his debts.

Dr. Borlase must have heard from his father, who took an active part in the royal cause, many anecdotes of the times. The following, as they relate to this parish, will probably interest some of the present generation.

Peter Ceely, Esq., to whom the following commission was granted, was an officer under Cromwell and one of his Majors here in this county, and during the usurpation he got into possession of some lands in St. Just church-town and elsewhere, but there remained nothing of his posterity. He had a commission from Cromwell to raise troops of horse, which commission on parchment was as follows :—

Oliver P.

“ Oliver, Lord Protector of the Commonwealth of

K

“ England, Scotland, and Ireland, and the Dominions
“ thereunto belonging, to Peter Ceely, Esq., Greeting.

“ We do hereby constitute and appoint you, Peter
“ Ceely, to be Captaine of a Troope of Horse, consist-
“ ing of one hundred of such well affected persons as
“ shall voluntary list themselves under you in the Coun-
“ ty of Cornwall. Which troope you are by virtue of this
“ commission to receive into your charge as Captaine,
“ and diligently to exercise and keep the same in good
“ order and discipline, hereby requiring and command-
“ ing all inferior Officers and Soldiers of the said
“ Troope to be obedient to you as their Captaine, * * *
“ such * * * orders and directions as you shall from
“ time to time receive from ourselfe or the superior
“ officers of the Army according to the discipline of
“ warr.

“ Given at Whitehall the 28th May, 1655.”



The following orders were subsequently issued by Major Ceely to Captaine Arundell, which do not speak much for the Major's literary talents. Nor does the caligraphy of the original shew that he was a proficient in that art. Perhaps a division of the Royal

Army with Borlase at their head was near, and a guilty conscience made the Major nervous.

“ Yo^a are Imediatly to March wth yor Squadron to
 “ Penzance, and theire to quarter untill ffarther Order.
 “ In case any tumults or disturbbanse of the Peace of y^e
 “ Nation, yo^a are to suppress it the best way you may,
 “ and give mee an accompt from tyme to tyme as you
 “ have occasion, dated 4th Jan., 1659.

“ P. Ceely.

“ For Capt. ffrancis Arundell

“ These.

“ If you see occasion you may Quarter your squad-
 “ ron at St. Just, or p^h of St. or any other place that
 “ at Discretion keeping Intelligence with the Mount.

“ P. Ceely.”

The next document is very curious, and as many of the names of those who signed it will still be familiar to the present inhabitants of the same parish, it cannot fail to be interesting to them particularly: a fac simile copy therefore, though made at great trouble and expense, is here given. But to assist those who may not be conversant with such hand writing, it is here copied.

Cornwall,)
 St. Just,)
 in Penwth.)

Wee whose names are under written,
 doe freely and voluntarily engage and
 to be true and faithfull to his Highness the Lord
 Protector Against forraigne invaders or dysturbers of
 the peace of this Nation, as it is now settled under the
 Comand of his highness, whensoever wee bee there
 unto required of the defence of y County, to the utmost

of o' power, and hereunto have subscribed o' hands the first day of May, 1658.

Under the command of Capt. Francis Arrundall.

The paper was folded and endorsed thus:—

St. Juste Pⁿ Wth

Liste of men taken

the 5th May, 1558.

155 men.

In all the

is for such as willingly
 subscribed : those with
 out it (Excep the old
 Souldiers) are refusers.

On this paper was subsequently written by Dr. Borlase the following:—" N.B. The Borlases of Pendeen " are not among these Subscribers—they were for the " King."

It is melancholy to reflect how many were these traitors to their King, and on the miseries which the regicides entailed on themselves, their families, and country. It is obvious to remark how few could write their name in that day ; and the marks they substituted are somewhat curious, each one seems to have had his own peculiar cypher, and in some instances it designated the occupation of the writer.

During the usurpation of Cromwell, among other pretended reforming regulations, one was that the parish registers should be placed in better hands than in those of the clergy ; accordingly the Rev. Amos Mason, Vicar of St. Just, had the register taken from him, and another person, by the following certificate, was recommended

Portugal

36 ju
in fia

to the then agent for the Parliament, and by his signing the certificate and swearing him, appointed to the care of the register.

The following is copied, verbatim, from the parish register:—" We whose names are subscribed the Inhabitants of the Ps^h affore s^d doe certifie your Worship that Anthony Warden of oure Parish, is an honest and able man to Register, the first of November, 1653.

" Charles Ellis, " John Usticke, Sen^r.

" John Rowelings, " Henry Usticke,
" John Edwards,

" St. Ives, 5th 9^{ber}, " Humphrey Stone, } Constables.
" 1653. " Martyn Angwin, }

" Sworne and approved by

" P. Ceely."

" N.B. No Borlace, no Bosvargus signed, tho' then the principal inhabitants."

For the first few months this Anthony Warden registered both the day of birth and baptism, but from the last day of August, 1654, the day of the birth only was registered under this new appointment. In the year 1663, the register is again in Mr. Mason's hand writing. And from the 1st of January, 1660, baptisms were again entered.

If we may judge of Mr. Mason from the following versified certificate, addressed to some neighbouring clergyman, he would seem to have been a wit. It was written in the tithe-book of Mr. Drake, Vicar in the latter end of Elizabeth's reign.

“ Vincula conjugii ter divulgavimus inter
 Hosce duos festis frater amande tribus
 Nilque quod impediatur notum est quam more vetusto
 Officio poteris fungiar ipse tuo.”

Thus Englished by the same :—

The Bands of Marriage twixt these two
 Being published three Sundays past,
 You may (so as you used to do),
 When nothing hinders, bind them fast
 With links to last till life does end :
 So writes in haste your loving friend,

A. M.

St. Just 9^{bris} 18
 1669.

The parish registers have not been very carefully kept and some few leaves are missing.

The first entry of Marriages is in 1599.

of Baptisms 1630.

of Burials 1599.

In June, 1648, is the following entry :—“ Barnard
 “ Welch died of the plague, and presently after him
 “ Michael French and his wife and all his children,
 “ and were buried in Bossworn near the place where
 “ they died. In November eod : an : several died of
 “ plague.”

• It has been already stated (p. 5) that the Phœnicians traded to these shores for tin ; and as the navigation of these seas became more known, and the demand for our mineral treasures increased, both Greeks and Romans gradually extended their voyages west, and landed on the coast for the purpose of plunder or trade. The natural consequence of a trading intercourse between avaricious

adventurers and a semi-barbarous race of islanders, as the Britons then were, must be jealousies and quarrels, leading to wars offensive and defensive. And to these times and circumstances may, I think, be fairly attributed many of the castles or fortifications found on the headlands of our coast.

Borlase, it is true, thinks these works more modern than the times when these adventurers passed the pillars of Hercules to trade with this country; and he indiscriminately attributes them all to the Danes, it being, as he says, the custom of the Danes to encamp and fortify the hills wherever they came. And he supports his opinion by stating, that though the Danes were called on as allies to the Cornish against their Saxon enemies, they did not always choose to quit the country entirely, but soon learned to leave considerable parties of their countrymen in their encampments here, under pretence of being a guard to the inhabitants, but really, to ensure a safe return to those who embarked for Denmark, whenever they should choose to come back again into Britain. This may or may not have been the origin of the hill castles inland; but with all due respect for Dr. Borlase's high authority I should say, that the cliff castles have the appearance of greater age and are altogether of a different character. To Carnijack, or "Castle Canuiack," as Norden writes, "where the ruines of an auntente Castle sett at the varie North weste pointe of the Land's-ende upon a loftie craggie rocke yet appeare the ruined walls and forlorne trenches,"—to the Vallum, at Cape Cornwall—to Castle Trereen, in St. Levan—to Bosignan, in

Morvah, I should assign an earlier date than to that of Chûn or Castle-an-Dinas, and am of opinion that the former were raised by those freebooters who came to this coast for its metals; of which, they first robbed or cheated the natives, and then made these strong holds on the sea shore to deposit their plundered treasure till convenient to ship it. Carausius, the Roman Admiral who assumed the purple in Britain, was one of those piratical commanders who is known to have infested this coast, towards the latter end of the third century, prior to the Saxon or Danish inroads. The Roman Emperor Maximian appointed this man to the command of the Roman fleet, and, being successful, the Emperor suspected that he meant to set up for himself, and so commissioned a person to assassinate him, in which he failed. Carausius then crossed over to Britain with a strong squadron of ships, and there persuaded a great part of the Roman army and of the Britons to join his party. He assumed the purple and maintained his power, till at length Maximian was compelled to own him as Emperor of Britain. He was killed by Alectus, A.D. 293. Some of his coins have on one side his head with this inscription IMP. CARAUSIUS. P. F. AUG. On the reverse the portraits of two Emperors joining hands, alluding to this agreement with Maximian. Eutropius says, this coin is found nowhere but in Britain. His copper coins are frequently found in this neighbourhood: at Bodinar and Botrea, in Sancreed, very recently. But long before his time the Romans had found their way to the Cassiterides, in quest of tin from our mines. Roman coins of various

ages have been found sufficient to substantiate this fact.

The Romans gained their knowledge of these parts from the Phœnicians and Greeks, who had preceded them in this trade; and to some of these hardy adventurers from the Mediterranean may, I think, be attributed the coast castles. As to the hill castles, perhaps Dr. Borlase may be right in supposing them generally to be Danish, but his arguments are far from being conclusive, and where so little proof can be adduced, there is nothing unreasonable in assigning an earlier date to many of them. But as there are no hill castles actually within the parish of St. Just, the subject, which would open a wide field for discussion, does not properly belong to this place, and need not occupy more of our present attention. These military works are all here denominated "castles" in compliance with the common usage of the country; but many that are so called would be more accurately described as encampments, circumvallations, or entrenchments.

At Boscaswell, tradition says, formerly existed an old castle, but there remain no distinct traces by which its site can now be discovered, nor were there even in the days of Borlase, who, in his memoranda, seems rather to imply than to speak positively of its former existence. Its proper name likely is Boscastle, and it probably was that which its name implies, the *castle house*. He mentions having heard from his father that some workmen removing a bank had found near a hundred Roman coins there. Antoninus Pius was very plainly to be read on some of them.

In a small garden in this village will be found the

entrance to one of those subterranean caverns which are not uncommon in this neighbourhood. This has not been examined, but as those which have been inspected are so little interesting, no one, I suppose, has thought it worth the trouble and expense of removing a mass of stones with which the entrance of this is closed, there being no prospect of discovering anything to gratify the curiosity of him who undertakes the task. The curious may see one called Fogou, *a hiding place*, still open at Bolleit, in St. Buryan. There is another near Chapel Uny, in Sancreed, which has not been examined. And not long since there was one at Bodinar, in the same parish, which has been destroyed for the stones of which it was formed. Borlase in his *Antiquities*, has given a full description of the Fogou, and of Pendeen Vau; they may vary in size and length, and in internal arrangement, but in general, they are about five or six feet square, walled on each side, and covered with large flat stones, sometimes having inner chambers branching from either side, and an entrance at each end. From this similarity of construction there can be little doubt that they were intended as places of concealment, in times when the country was overrun, as Cornwall in early times frequently was, by foreign invaders. Norden's idle tale that "the tide flows into Pendeen Vau at high water" "very far under the earth," and the equally fabulous account of its communicating with the shore, is hardly worthy of notice.

There is in the croft called the Reins, on the tenement of Trewellard, a pair of circles which are not military,

but whether destined for religious or civil purposes may be doubted: from their resemblance to Bodinar Crellas, in Sancreed parish, they were probably of the latter class, if Borlase be right in calling that a court of council, judicature, or election. One circle he appropriates to the Prince or nobles to sit or stand upon, and the other to the inferior part of the council. These at Trewellard may have been used for a like purpose. They are built of large stones set on edge within and without, and the interstice is filled with earth about four feet high, opening one into the other. The diameter of the eastern circle within is about 24 feet. The western one is elliptical measuring about 30 feet by 20. There have been more works around them, but the hand of the modern hedge builder has seized them for his own purpose, and thoughtlessly destroyed that which might have shed light on the history of this place, and would have been highly interesting to the antiquary. A few years since one of the largest stones was cloven in two, and was destined to have formed the clovel of a chimney for a new house. Its threatened fate was arrested by the prompt interference of Mr. George John, of Penzance, the steward of the late Rev. Thomas Robyns, and the entire destruction of the remaining portion of this monument averted at least for some time longer.

We have in this parish a place which the Druidical antiquary will visit with great interest, Bosworlas Leahau, commonly called the Giant's Coits. But before we speak of its Druidical character, let us for a moment glance at its fabulous history. It derives its

name from the vulgar notion that all great works, whether natural or artificial, were the works of a much larger race of men than now or ever did exist on the face of the earth.

It is not very difficult to account for the prevalence of such a notion amongst an uncivilized and ignorant people nursed in superstition. Among savage tribes, where great bodily strength usually obtains the mastery, it may often be observed that their chiefs are men of great stature, and even in civilized nations this idea is not a little cherished by the description we read in our Bibles of the size and power of Goliath, and especially when we are told "there were giants in those days." Now these mighty men have the credit with the ignorant, who form very indefinite and magnified ideas of their size, of performing by main strength, that which would surpass the powers and the best application of the most improved machinery.

So strong were our Cornish giants said to be, that they amused themselves by playing at coits with these flat rocks, and the incredulous are referred for proof to the hollows formed for the purpose of enabling them to grasp these rocks more firmly between their fingers and thumb; and highly necessary might it be deemed to have some such facility, for one of those rocks is no less than forty feet long and twenty wide, and on an average five feet thick, weighing some hundreds of tons.

Though it may be travelling a little beyond the limits I have laid down, I may, perhaps, be allowed to mention another notable giant, whose habitation was in the parish of St. Agnes. He was called "Wrath,"

and is said to have drunk usually at the Holy-well, under St. Agnes Beacon. And if the incredulous doubt, they might not long since, and I believe still may see the impression said to have been made in the solid granite by his hand when he stooped down to drink of the running stream.

To this wicked giant is attributed the cruel sentence of compelling St. Agnes to carry in her apron to the top of the Beacon hill that pile of stones there accumulated, in revenge for her coyness in resisting his attentions.

These fables, though now listened to only by idle children, were once received by our credulous ancestors as unquestionable truths. Hæ nugæ in seria ducunt.

At Tevegean, *the Giant's village*, in St. Just, Borlase says, "a large grave was found," but who the giant was whose enormous bones there mouldered into their parent dust, history does not record. Perhaps he was one of those of whom Havillan, a poet of the fourth century, speaks.

Titanibus illa

Sed paucis famulosa domus, quibus udæ ferarum,
Terga dabant vestes, cruor haustus, pocula trunci,
Antra Lares, Dumeta thoros, cænacula rupes,
Præda cibos, raptus Venerem, spectacula cædes,
Imperium vires, animos furor, impetus arma,
Mortem pugna, sepulcra rubus : monstisque gemebat
Monticolis tellus : sed eorum plurima tractus
Pars erat occidui, terror majorque premebat
Te furor, extremum Zephyri, Cornubia, limen.

Of Titan's monstrous race

Only some few disturb'd that happy place.

*Raw hides they wore for clothes, their drink was blood,
 Rocks were their dining rooms, their prey their food.
 Their cup some hollow trunk, their bed a grove,
 Murder their sport, and rapes their only love.
 Their courage frenzy, strength their sole command;
 Their arms, what fury offered to their hand.
 And when at last in brutish fight they died
 Some spacious thicket a vast grave supplied.
 With such vile monsters was the land oppress,
 But most, the farther regions of the west;
 Of them, thou Cornwall too was plagu'd above the rest.*

We are now approaching a subject which renders this parish one of the most interesting spots in this county, its

DRUIDICAL REMAINS.

Borlase, in his *Antiquities of Cornwall*, gives a long and interesting account of the Rock Basons whose fabulous history has just been narrated.

The proper Cornish name of this place is Bosworlas LehaU (i. e. *flat stones of Bosworlas*). They consist of several immense granite rocks, on which are found many of those curious cavities called by our historian Druidical sacrificing basons. The Doctor has been subjected to much unfair ridicule for having supposed them to be artificial, and the modern chemist and geologist scoffs at a learned man, because in his day science had not so far advanced as to inform him, if the fact be so, that a small fissure in a block of granite in its decomposition would take the form of these basons. It is now the fashion to call these cavities natural formations: be it so. It will not at all invalidate Dr. Borlase's theory as to the *use* made of them by the

Druids. Without any violation of the laws of chemistry or geology, we may suppose the Druids to have appropriated them, and made such channels and other alterations as they found necessary and convenient, in the exercise of their sacred calling. Troutbeck, in his Survey of Scilly, mentions many of these basons. One particularly, in St. Agnes island, called the "Giant's Punch Bowl," which measured seven feet in diameter and is three feet deep.

As I shall recur to this subject again I need not now follow him in all he says about them, it will be sufficient to state, as briefly as may be, the result of his enquiry. He supposes, and with great reason, that the Druids used them for the purpose of catching both rain and snow water, for purifications and sprinklings in the performance of the rites of their Pagan worship. Much virtue was attributed to rain and snow water from its supposed purity. And the higher these basons were elevated from the surface of the ground, in so much greater degree of reverence would the water collected and preserved in them be regarded and be deemed more efficacious.

One of these rocks is said to have been a Logan, but it has now ceased to move, perhaps it was that on the western carn which appears to have been broken in two either by its own weight or by electric fluid. Time, which wears all things, even the hardest granite, is slowly but gradually fretting away these, like all other rocks occupying elevated and exposed positions; still this massive carn, if not destroyed by the hand of man, standing in the midst of an uncultivated waste with

other detached rocks around it, and frowning over the rocky valley beneath, will mark, for centuries to come, a station well suited for the exercise of the mysterious rites of Druidical superstition.

Carn Leskys, in this parish, *the rock of burning*, is probably so called from the Druid fires there kindled. It is a large ridge of rocks in the tenement of Lecha, descending into the sea. It was considered by Borlase as a place dedicated to Druidical worship, having on the crown of the hill its rock basons with ducts and furrows to convey the blood of the victims there slain and burnt. These have lately been destroyed by mining operations. Beneath it, is Carn-a-wethen (i.e. *the tree Carn*), and a stunted oak vegetating between the clefts of the rock may yet be seen there.

Bartinè being situated on the top of a hill, may by some be regarded as a military entrenchment; it may be well, therefore, to say here why it should not be considered such. It has only one vallum with no outer ditch, and therefore as a military fortification could not have possessed much strength. Within the circular enclosure of earth are three small circles edged with stones on end, and contiguous to each other, one is nine yards diameter, the others seven. These were probably places of Druidical worship, and being holy ground, the larger earth enclosure might have been raised around to protect them from profanation. Its name, Martinè, *the lighted eminence*, denotes its being a place devoted to the holy fires of the Druids. The Druids, say both Toland and Borlase, had their fires on the eve of November, to which the people were obliged

to resort and re-kindle the private fires in the houses from the consecrated fires of the Druids, the domestic fire in every house having been for that purpose first carefully extinguished; this is just the season when our parish feast is kept. On Midsummer day the ear is still saluted by sounds, resembling the discharge of platoons of musketry in different directions, proceeding from holes bored in rocks, which, being loaded with gunpowder, are discharged in succession; and on the same day a new flag is displayed on every mine, and the night is ushered in with festivities, and bonfires blazing on many of the eminences. Though these customs are kept up chiefly as an amusement for young people on their Midsummer holiday, it cannot be doubted that they are vestiges of the ancient fire worship which Toland tells us prevailed over all the world. "These Midsummer fires," he adds, "were to obtain a blessing on the fruits of the earth, now becoming ready for gathering; as those of the first of May that they might prosperously grow; and those of the last of October were a thanksgiving for finishing their harvest." (Toland, vol. i., p. 73.)

"At these fires," says Borlase, "the Cornish attended with lighted torches, going from village to village and carrying their torches before them. This is certainly the remains of Druidical superstition." Midsummer is hence called, in the Cornish language, *Gol luan*, *the time of holy lights*.

Many urns have been found at different times in this parish. They are mostly discovered in the barrows which have been raised over them for protection.

Generally they are composed of coarse clay, without much ornament, and contain burnt bones and ashes. Borlase mentions that in the year 1733, Ralph Williams, yeoman, removing a barrow in the tenement of Chy-carn, in this parish, discovered a great number of urns finely carved and full of human bones. And again at Bosavern Rôa, in the same parish, about a mile distant from the foregoing, he himself, in the year 1754, examined three barrows and found many urns of various sizes; the smaller may be supposed to have contained the ashes of children, placed by the side of their parents in those of larger size. He also found, that which is by no means usual, "the carcass of a man at full length." About two years since an enclosure was making on the same common, when the workmen cut across the remains of an old barrow, and on the level with the surface of the surrounding soil found three urns of coarse clay, which were unfortunately broken, but their contents were nothing more than fragments of calcined bones and ashes. The urns of this neighbourhood indeed rarely contain any thing besides; though there are instances to the contrary. In one of the Botrea barrows opened by Mr. Cotton in 1836, two arrow heads of flint were found; in another, a flint in shape and size like a common gun-flint. And, I believe, at another period the skeleton of a small bird was discovered. In two urns, unfortunately broken by the workmen who found them on Brân Common, in Sancreed, about four years since, were two narrow stones about four inches long, resembling a pocket bone, with a hole in one end for a cord to suspend it. One of these is in the possession

of Samuel Borlase, of Castle Horneck, Esq.; the other I obtained, and presented to the Penzance Museum, where it may be seen. My conjecture is, that they were talismanic amulets worn by the persons in whose urns they were deposited.

Cremation was certainly practised by the ancient Britons. And the funeral pile being consumed, the ashes were carefully collected by the surviving friends and deposited in urns for sepulture. Those of persons of high distinction, the Prince, the priest, and the warrior were generally placed in what is called a *Kist vean*, a *stone chest*, i. e. stones set on edge, and forming a square or oblong of four sides, covered with one or more flat stones, and over the whole was thrown up a large heap of stones or earth called a barrow, in size proportioned to the quality of the deceased, to mark the place and protect the remains. Many of these barrows are found scattered over different parts of this parish; it may hence be inferred, that this country was very populous and very well inhabited.

The Cromleh signifies, in the Cornish language, a *crooked stone*, and may be regarded either as the tomb of some arch Druid, or in some cases that of a Prince, or some great man. They have by some been called Druid altars, but those which have been carefully examined are found to cover ashes and a sort of unctious matter, which leaves little reason to doubt their being sepulchres, and of a very ancient date. It is by no means improbable, however, that for a certain time after the death of a celebrated Druid, his people, who held him in veneration when living, should sacrifice at his

tomb, and that mystic rites should be there performed, which, in the lapse of time, gave rise to the notion that they were Druidical altars. We have but one in St. Just, which is at a short distance south west of Chûn castle (see title-page). The covering stone is from twelve to thirteen feet long, and eleven feet wide; it is supported by four stones set on edge. It once had a barrow of stones around it, the greater part of which are removed.

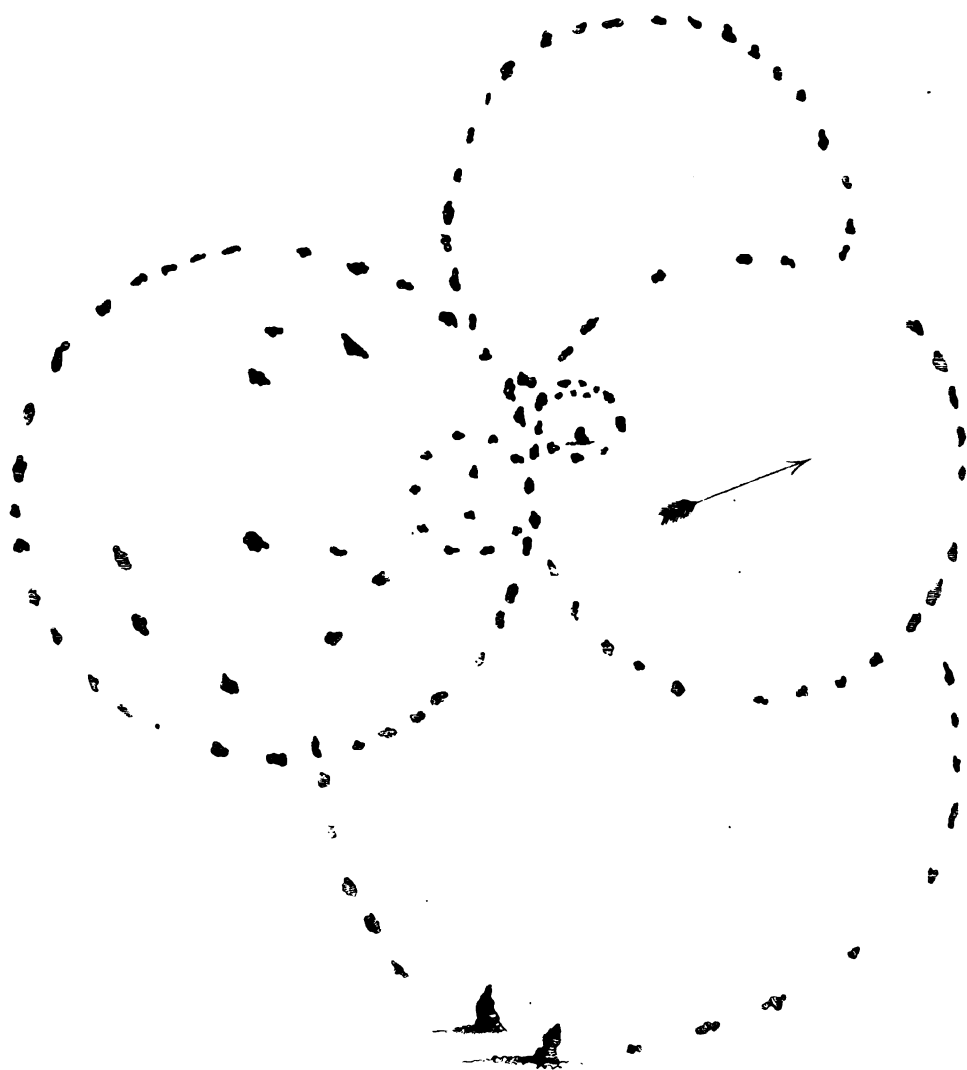
These preliminary observations will introduce us to what I regard as the most interesting locality that this neighbourhood affords to the Druidical antiquary.

That a gross superstition, whether Arkite, Solar, or Ophite, prevailed in this country, both before and during the early part of the Roman conquest, and that it was at length driven into the wilds of Devon and Cornwall by the introduction of Christianity, is an admitted fact: and that the Druids were the priests of that religion at one time dominant in Cornwall, Wales, and Brittany, is equally certain. In proof of the former existence of one or more of these systems, it is proposed to offer some account of the remains of several of those ancient monuments, commonly called Druidical, which are still to be found here.

The method adopted will be, first, to give an accurate description of the objects themselves, tracing each as we proceed on the annexed map or plan to which it refers, elucidating the subject by an etymological examination of their respective names, and then adding such remarks as seem to bear on the subject.

Begin we then by adverting to Botalac circles, of

BOTALLEK CIRCLES.



10 20 30 paces

which Borlase gives an elaborate description and a ground plan, valuable because it is the only authentic record remaining. He generally points out the locality of the object he is describing with great precision; but in his published volume of *Antiquities* he has unaccountably omitted to mention the situation of these circles: perhaps he deemed it superfluous to direct the visitor to a place then so remarkable and probably so well known, and never supposed it possible that a monument so interesting should, within a few years, be so effectually destroyed by the hand of man, that the place even where it once stood should not be traceable by some few remaining vestiges. The consequence of his omission has been, that many have mistaken those on Kenijack hill for the intersecting circles of Botalac.

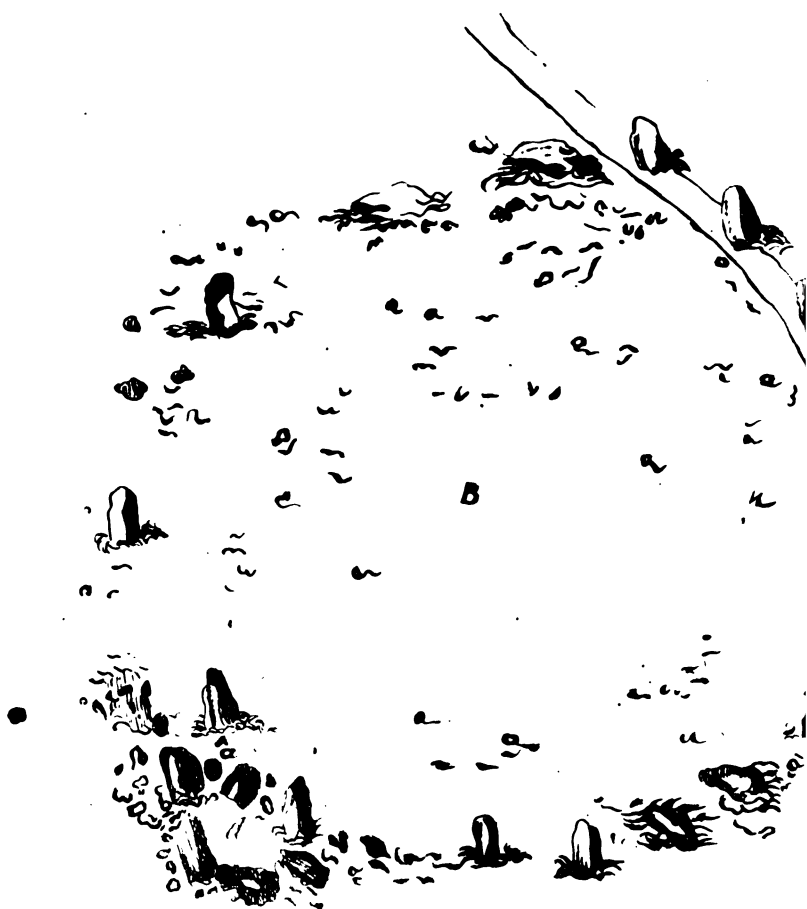
It was not till after considerable time and labour had been expended in a fruitless search for them, that the writer saw Borlase's memoranda, then in the possession of the late Sir John St. Aubyn, from which he learnt that these circles were situated in front of Botalac house. These are his words: "Fronting the gate of
" Botalac town place there is a most remarkable miz
" maze, if I may so term it, of stones set on end which
" if Deucaleon himself had thrown behind his back
" could not sufficiently stood up in greater disorder
" than they at present appear, but viewing them dili-
" gently this March 6th, 1737, I find the largest circle
" monument there, of any I yet have met with, with
" several subordinate circles, some touching the circum-
" ference, some breaking within it; together with two
" large erected stones, not many paces from the prin-

"cipal ring." A full description of them will be found in his "Antiquities" (p. 199, 2nd edition). And, though the reader may not implicitly subscribe to all that the learned Doctor has advanced about them, he cannot but admire his ingenuity, and feel grateful for his information. Not even a trace of these circles any longer remains, unless perhaps it be one very large stone which stands at the end of one of the cottages.

It is equally useless and painful to grieve over the loss of this once curious monument of antiquity, whose broken remains are now imbedded in the walls of miners' cottages, and the hedges of the adjacent fields.

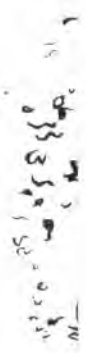
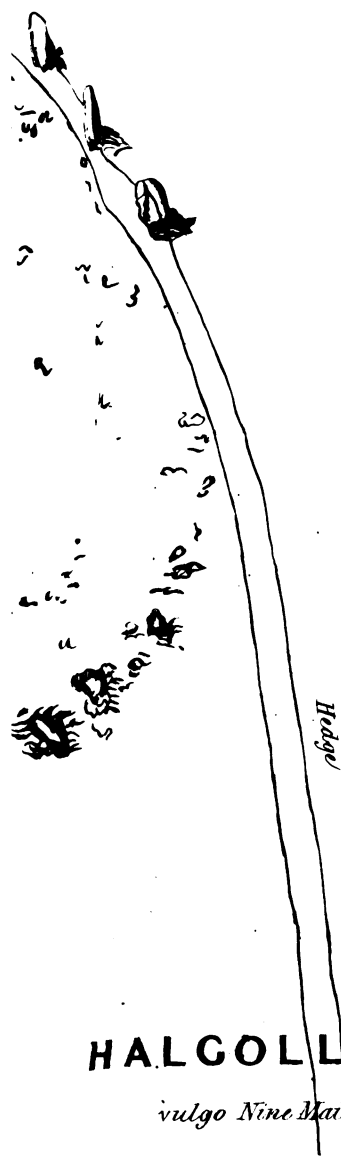
This loss, however, is in some measure compensated by the plan which Borlase has left us (of which a copy is here given), and on its accuracy we may rely, as his drawings and descriptions of still existing objects are minutely correct.

The close and long-continued search made for these circles led to the discovery of others. I allude particularly to those which stand partly on what is commonly called Soldier's croft, and partly on the open common of Carn Kenijack. They will be described in a subsequent page, and are only introduced here because it has been supposed by some persons of the neighbourhood, who had not been so fortunate as to have seen Borlase's M.S., and because these of Suljor were intersecting circles and they could find no others of the same character, that these must necessarily be the Botalac circles described by him; but a very slight examination would have shewn their mistake, inasmuch as Suljor circles do not describe the same periphery as those at Botalac,



HA

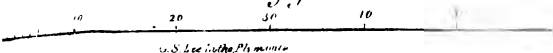




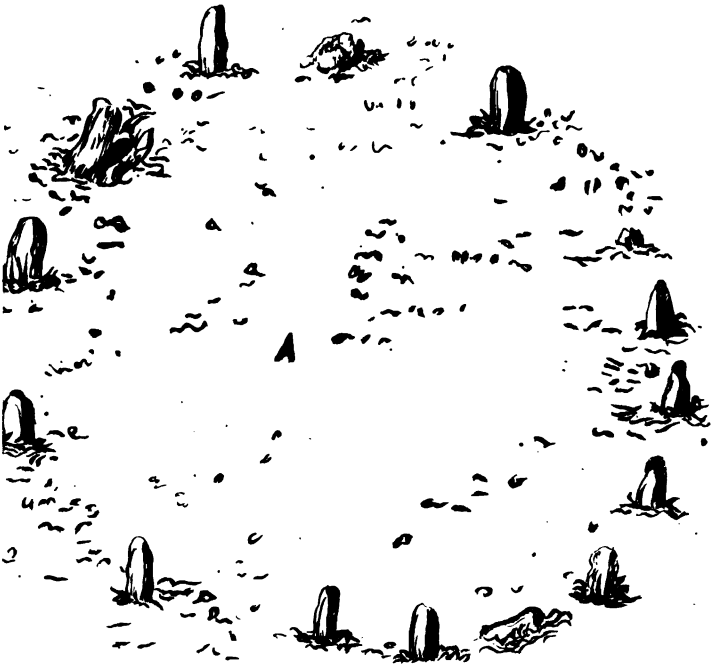
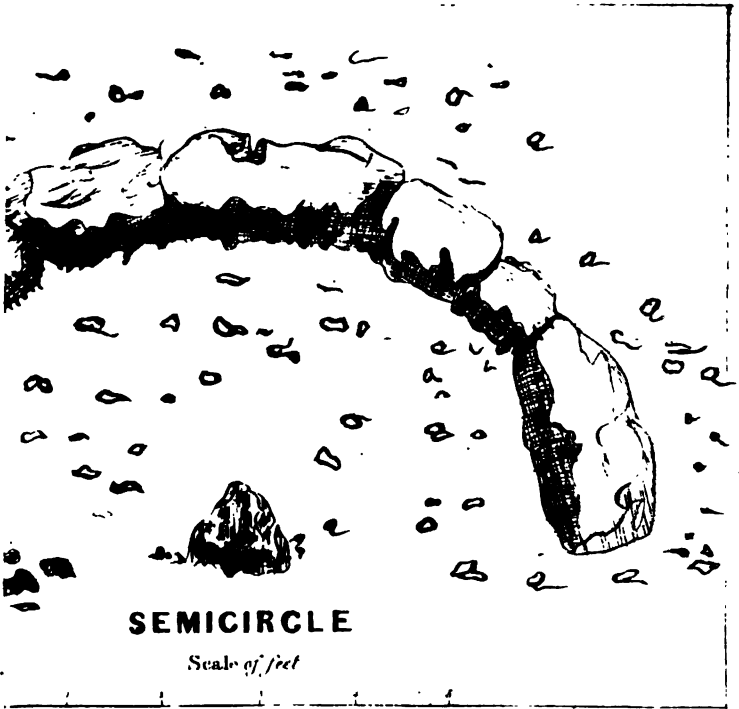
HALCOLLUIR

vulgo Nine Maidens

Scale of feet



W. S. Lee Lith. Phila. 1880



neither is their construction similar. The latter are described, by Borlase, as consisting of single upright stones, and the others are formed by a low bank of earth and stones:—but more of this hereafter.

By referring to the map of Carn Kenijack the reader will find, in almost juxta position, more vestiges of, what I suppose to be, Druidical remains, than in any other equal space that I am acquainted with.

At the foot of the hill are two circles of upright stones (A and B in the map), which Borlase mentions only in a note with others as being in existence, and calls them Tregaseal circles, but gives no description of them, though they possess one peculiarity which is not found in either of the other circles which he describes.

The circle A stands on the open common, south from Carn Kenijack, which is a conspicuous and picturesque pile of granite rocks, and will serve as a beacon to the visitor. The other, B, is in the adjoining croft, at a distance of 120 feet, measuring from centre to centre: the bearing by compass west. Some of the stones of the latter stand in the hedge which encloses the croft. The stones themselves are, in point of size, nearly of the same measurement as the circles of Rosmodreny, Boscawen-ûn, and Molfra, described by Borlase; they average from three to four feet in height above the ground; their face is from eighteen inches to two feet wide; and their thickness averages about one foot, a little more or less. Like the other circles above-mentioned, they are all of rough unwrought granite. The eastern circle, from measurement of the circumference and equally dividing the space, has counted about

twenty-one stones; measuring from the centre of one to the centre of its next neighbour, there is, as near as possible, a space of ten feet; twelve are still standing, one is broken, four are still there, but prostrate on the ground, and four appear to have been taken away. The diameter of both circles is from sixty to seventy feet.

The western circle, B, most probably consisted of the same number of stones, of which six only are now standing on the open ground; three are in the hedge, and four are down, *cætera desunt*.

Borlase says, on the authority of M. Martin, in his 'Description of the Western Isles,' "that in the Main-land (one of the Orkneys) they worship the sun in a circle, and the moon in a semi-circle." The same passage occurs in Toland's History of the Druids, p. 91. A learned member of the society of Antiquaries, the Rev. J. B. Deane, in his splendid work on Serpent Worship (a book which should find a distinguished place in every library), has observed at p. 386, "The temples on Dartmoor are generally in pairs. Whenever they are circles we may suppose that one of them was sacred to the sun, and the other to the moon, like the double circles within the great circular area of Abury."

The southern limb of the circle B exhibits a singularity worthy of observation, the small circular enclosure *d*.

One writer has surmised that this was a Kist vean, but to my eye it has not that appearance. Nor do I find anything similar to it in any of the other Cornish circles, unless the single stone which stands near the

centre of Boscawen-ûn circle, in Sancreed, may be thought to indicate a similarity of purpose, and that both served as a sort of Kebla, towards which the officiating Druid turned at certain periods, or as a more sacred place whence he delivered his awful decrees or vaticinations. That it served some essential purpose no one can doubt, and that it was symbolical seems probable; but where so little authentic information can be obtained to elucidate mysteries obscured by the lapse of so many ages, there is no end to conjecture, and it would be idle to dwell on feebly-supported hypotheses, which may be built up one day only to be subverted on the next.

Pass we on to another object: just 380 feet from the eastern circle is Carn Vrês, *the rock of judgment* (vide map). On the top stone, which stands on so small a base as to resemble a Logan rock, is a rock bason. It is true that in the opinion of many learned and scientific geologists, whose judgment it would be the height of presumption to question (especially that of one of the most eminent, now no more, Dr. John Mac Culloch, whose learning and scientific knowledge all who knew him and his works must hold in veneration), that the formation of these cavities is to be attributed solely to one cause, the natural decomposition of certain component parts of the granite, acted on by the friction of rain water; but common as they are on certain carns only, they would be almost general, and not a granite hill would be without them, if this were the sole cause of their formation; and the process would go on so that new ones would be forming and the old ones en-

larging in an accelerated ratio as the surface of the bason became more exposed to the action of the sun and frost, and to the friction of a larger body of water. A fair test for the settlement of this disputed point would be this—Have modern travellers found them in newly discovered and uninhabited countries, where no other Druidical monuments exist? If so, their first formation in this country must be no longer attributed to the Druids only.

The bason, however, of which we are now speaking, has more the appearance of art than the generality of them, being on the apex of a round stone on which one would suppose no drop of water could have lodged so as to commence the work of hollowing, unless some indentation had first been made by the hand of man. It is very remarkable, that after the most diligent search, no other rock bason is to be found throughout the whole range of Kenijac hill. Borlase has also observed, that in his day he found no rock bason on Carn Kenijac. It may be asked also, if water agitated by the wind effected this cavity in a comparatively low and sheltered situation like Carn Vrês, why have not the same agents produced the same consequences on the more exposed parts of the hill, or on other adjacent masses of granite of precisely the same component materials?

The absence then of similar cavities on the adjacent rocks tends to strengthen Dr. Borlase's opinion as to their Druidical origin, and in this case, at least, explains the reason why this single one is here found. The Druids formed the only one they required on Carn

Vrès, *the rock of judgment*, near their two circles, where, after performing their lustrations and other ceremonies, with the rain-water retained in the bason, they may be supposed to have pronounced their divinations and decrees.

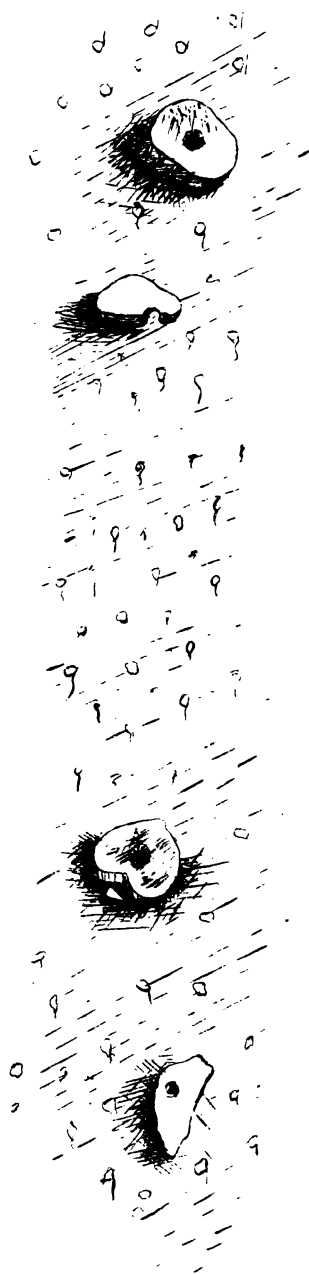
But even admitting that they are altogether natural formations, it does not militate, as I have before observed, against the opinion that the Druids, having enlarged and altered, applied them to the purposes of their religious rites—what more likely than that they should avail themselves of that which they found ready at hand for use?

A circumstance sufficiently remarkable occurred when the writer was making a note on this spot, which shews by what chance discoveries are sometimes made. The occupier of the adjoining farm seeing persons engaged in mapping this ground was attracted by curiosity, and on his being asked if he knew of any other rock bason he replied in the negative, but added that he could show us a still more curious stone. It lay close by, as will be seen by reference to the map. This is no other than a Logan rock of some tons weight. On examination it appeared to have been partially thrown off its pivot, though at that time it still moved a little. As the place has been much frequented formerly by miners and Druidical antiquaries, it does seem to be a most extraordinary circumstance that it should so long have escaped notice. If any thing was wanting to complete the character of this place, it was the discovery of such a magical and oracular monolith. From the probability of the existence of such an object of Druidical

veneration diligent search had frequently been made, without success, for such an object. It may be deemed, therefore, a most propitious and happy circumstance to have at length found one, close to the rock of judgment, and so near the two circles, as it gives importance to all the surrounding objects.

About a quarter of a mile to the east we shall find another object intimately connected with the foregoing, and which escaped the notice of our great Cornish antiquary. They are four holed stones. (The term "holed" is used advisedly, because Borlase has so called other similar stones.) Each has a hole perforated through its centre of about six inches in diameter. The edges of the holes are rounded as if they had been intended, and had been used, for a rope to pass through; and had they lain near a sea beach it might reasonably have been concluded that their use was to moor a boat. They lie in a straight line nearly E. and W. There is a space of about twelve feet between the two western most, thirty-three feet between the two centre stones, and nine feet between the two eastern ones, (vide plate,) by which also it will be seen that one of the two last is broken in half, and the violence which effected it probably caused it to be removed three feet further towards the east. Originally there was in all probability a space of twelve feet between those at each end, and thirty feet between the two centre stones. They are from five to six feet long, four feet wide, and about one foot thick, and are of weight sufficient to hold the strongest beast, supposing that to have been their original purpose. Borlase says, "about sixty-five paces exactly north of Rosmod-

HOLED STONES.



“reny circle, in Burian, is a flat stone, six inches thick
“at a medium, two feet six wide, and five feet high;
“fifteen inches below the top, it has a hole six inches
“diameter quite through. In an adjoining hedge I
“perceived another, holed in the same manner. And
“in a wall in the village near by, a third of like make.”
He thinks that “these were stones to which the ancients
“were wont to tie their victims whilst the priests were
“going through their preparatory ceremonies, and
“making supplications to the gods to accept the ensu-
“ing sacrifice.”

Toland, in his history of the Druids, speaking of two circular temples in the Isle of Orkney, says, (p. 91.)
“near the lesser temple there stand two stones of the
“same bigness with the rest, through the middle of
“which there is a large hole, to which criminals and
“victims were tied. Likewise in the island of Papa
“Westra, another of the Orkneys, there stand two such
“obelisks, in one of which there is the like hole. And
“behind them, lying on the ground, a third stone,
“being hollow like a trough.”

A stone, very similar to the first described, now stands in the Vicarage garden of St. Just, to which place it was removed for its preservation; it was found in a hedge by the side of the road leading from St. Just to the north, and about a quarter of a mile from Botalac, where the intersecting circles of that name once stood. There may be others in the adjoining hedges, or they may be altogether destroyed as the circles themselves have been.

Finding these holed stones near so many of the circles, both in this country and in Orkney, it may be

assumed, with great probability, that they were necessary appendages; and it would be well that this point should be investigated.

At about forty-six paces nearly south from the holed stones is a small semicircle, whose diameter is nine feet, formed of seven stones of unequal sizes, with one in the centre (*vide plate*). They are about ten inches high. For whatever purpose this was intended, it has no appearance of ever having been very different from what it now is, there being no loose stones about it. May it not have been intended to represent the moon at the propitious age of seven days, and have been the appointed place where one of the Druids attended to receive the victim presented for sacrifice to that luminary; and which was then secured to one of the holed stones for purification, previous to being led to be immolated at the temple of Gol Luir? Or may it not have represented the ark, and the seven stones the seven persons preserved in the ark, the centre stone representing Noah, the eighth person? At nearly the same distance to the south east of the holed stones is a complete circle. Might not this, representing the sun, as the other did the moon, have been the station of another Druid, there placed to receive a similar victim, devoted for sacrifice to the sun at the temple of Suljor?

In the intervening space between the holed stones and the circles, are the remains of several barrows, as shewn in the map. They had Kist veans, all of which have been opened and plundered of their stones; and the ashes of those Druids which they probably contained have been long since dispersed by the winds.

About 300 paces to the north of the circles we have

just left, is Suljor, vulgo *Soldier's croft* (vide map), where we find circles, as has been already noticed, of a different description, such as are common on Dartmoor and on some of our Cornish moors. It is much to be regretted that they altogether escaped the notice of Borlase, for a description of what they were only one hundred years since would be very valuable now; but they are gone, or at least so far destroyed that he who never saw them must be content to become acquainted with their character only from the following brief notice, and the subjoined plan of them, as they stood about six or eight years since, though even then they had suffered so much that an unobservant person, who had no previous knowledge of them, might have passed without having his attention arrested by any extraordinary appearance. Since that time some of these circles have totally disappeared, and many of the most perfect, which were constructed with choice stones and those best adapted to the purposes of house-building, have been so barbarously plundered, that it would not have been prudent to publish this account lest the veracity of the narrator should be questioned, had not the gentleman who first measured and drew the plan of them for me, Lieut. Woodruffe, R. N., still been able to verify his own work. And to that highly talented officer my best thanks are due, for his valuable assistance, as well as to Mr. Rutger, Landsurveyor, of Marazion, who completed the map of Carn Kenijac and Carn Yorth circles.

The reader will observe that these circles were not formed by single stones set on end at certain distances from each other, like those before described, but by a

low continued bank, in some places about two feet high, at others almost levelled with the surface. The bank was composed of earth faced with stones of various sizes. It may be thought, perhaps, by some that the smaller circles were the remains of huts and the dwelling-places of an ancient race of people;—let them feel the force of a southwest gale blowing without interruption from the stormy Atlantic, and they will soon relinquish that notion, when, at a few hundred yards lower down, a comparatively sheltered situation would have offered itself. It has been suggested by others, that the larger of these enclosures were agricultural, but the area is much too limited to serve such purpose, and the rocks which cover the ground all around completely negative that hypothesis. Neither could the banks ever have been high enough to serve as a fence to confine cattle, or to protect them from the attack of wolves, the only wild beasts which history records as ravaging this country, and it is evident from the narrowness of the foundation that the superstructure could never have risen more than three or four feet; and why for either of the above purposes should they have been made to intersect at certain points, some taking the form of circles and others of ellipses? It may be well also to remark, that the ancients of that day (like the farmers of the present), when they enclosed lands for cultivation formed squares or oblongs—their fences were straight lines not circular; witness the remains of many old enclosures on different downs, but especially about Castle Kenijac, within a mile of this very spot. By whatever people that castle was

erected, and by whomsoever occupied (and perhaps it is as old as the circles of which we are now speaking), they left their mode of enclosing behind them to shew, as it were, the difference between fences made for the common purposes of life, and those which, it is humbly suggested, were altogether of a religious nature.

M. Mahé, a learned canon of the cathedral of Vannes, writing on the antiquities of the Morbihan says,—
 “ C’etoit la coutume des Grecs de consacrer aux Dieux
 “ certains portions de terre et de les separer des lieux
 “ profanes par quelques clôtures ; d’ou vient q’on les
 “ nomme *τεμενη*, *temenes*, nom qui manque à notre
 “ langue, et qui derive de *Τεμνω* pris dans le sens de
 “ *separer*. Le mot *Τεμενος* se prend quelquefois pour
 “ Temple, mais c’est parce qu’il y avoit souvent des
 “ temples dans les témènes, et qu’ils en faisoient partie.
 “ On voit aussi dans le Morbihan un bon nombre
 “ d’encientes que le vulgaire regarde comme des camps.
 “ Elles sont toutes closes par des gros sillons de terre
 “ quelquefois mêlée de cailloux, et hautes de quelques
 “ pieds. Mais aupres de Lanveoch, dans le Finisterre
 “ il s’en trouve une qui est formée par des Roches
 “ juxta posée. Quelquefois ces enceintes sont de carrés
 “ longs, plus souvent des ellipses. A Meudon il y
 “ en a deux de forme circulaire, et au milieu d’une
 “ des deux subsiste encore un Dolmen c’est a dire un
 “ Antel.

“ Je pense que ces enclos etoient parmi les Venettes
 “ comme parmi les Grecs et les Romains des lieux
 “ destinés à l’exercise du culte des Dieux.”

Had M. Mahé seen the circles and ellipses of Carn

Kenijac he could hardly have described them more accurately. We do not indeed find the *Dolmen*, or, as we call them, the *Cromleh*, still existing here; but who shall say that there never was one, or that one of the large flat rocks still remaining, was not an altar stone, if altar was there needed.

To account for the different uses of the several circles and ellipses which here meet together, is perhaps more than will ever be accomplished, but if accurate maps were made of all similar temples (for so we may venture to call them), and they should be carefully compared by those who had a competent knowledge of ancient astronomy, no doubt but that much light would be thrown on this now obscure subject. May not future research discover that these intersecting circles, and the smaller ones revolving round a certain centre, represent with some accuracy, according to the system of ancient astronomy, the different positions of certain stars or the moon, in their varied revolutions?

Or, profiting by M. Mahé's hint, may we not, by and by, discover that the larger enclosures were a sort of tabooed ground set apart from the profanation of the unsanctified foot, like some places in the interior of Africa described by modern travellers? Borlase's observations on a mound on Castle Carn Brea would seem to countenance this latter suggestion. He says (p. 118.), "This low defenceless mound was to separate the sacred groves from common use; to prohibit not only cattle, but all persons profane and before examination, and on all other but holy days and on holy purposes, from entering upon this consecrated ground."

*Procul, ô procul este profani
Conclamat vates, totoque abssistite luco.*

VIR. ÆN. vi. 258.

Far hence be souls profane,
The Sibyl cry'd, and from the grove abstain.

From these circles to the four holed stones before mentioned, runs a shallow trench (shown in the map by dotted lines), formed by the earth being thrown up on each hand, and giving between the two sides a breadth of about four feet. The sides are lined with stones and somewhat resemble a water-course, but it is at too great an elevation for water, neither is it level; neither, indeed, does the trench run the whole distance without interruption. It commences at the circles and runs east about 540 feet; and commencing again at the holed stones it runs west about 350 feet; the intermediate space of 160 feet being a low bank without trench. It might easily be taken for a boundary of property, but on strictest enquiry this does not appear to be the case, and its character differs from the old dilapidated fences on the adjacent parts of the hill. As it commences at the circles, and again at the holed stones, a conjecture is hazarded that it served as the link to join these interesting parts of the same establishment, and might have been the hallowed path along which the victims were led to be immolated at the altar of the former, which, from the name, as will be hereafter shown, may fairly be denominated "the Temple of the Sun."

Passing from hence to the opposite (the east side of the hill), we come to Carnyorth Circles, where the

ground is covered with large loose rocks, and the confusion is so great, that it would be very difficult, if not impossible, to lay down on paper all the circles, and portions of circles, that remain : those alone, therefore, that are most perfect are shewn in the plate. The larger circle is of earth and stone ; another is of large stones and rock, and has a small circle in its centre, the only one of this sort here found. All the rest are formed of large stones, apparently thrown together, without any attempt at art in laying them, so as to fit each other. The ground around is one chaos of rocks. In the midst of them are the remains of two mounds resembling barrows, and are so called in the plate, but apparently without Kist veans : they consist of an accumulation of smaller stones, and amongst them are found some fragments which have decidedly undergone the continued operation of fire, as they are much burnt, which leads to the supposition that these elevations were erected for fire, and are not sepulchral barrows.

In the north west quarter of the map is Carnbean Carnyorth, a hill covered with loose rocks ; on its summit there is some appearance of two barrows or circles, but they are too much injured, even to guess at their original shape or form.

Near this hill is Gol Voel, vulgo Gold Fold, where are the traces of two circles, the sad remains of a cluster which were destroyed not many years since, when the crofts were enclosed from the common by Mr. James, a very old and respectable inhabitant of this parish. He describes them as having been a confused assemblage of rocks and stones like those on Soldier's croft.

The north side of this hill does not afford anything particularly striking; the ground is level, and more inclosed, and whatever there may have been, nothing remarkable now remains, excepting a few dilapidated barrows, scattered here and there over the plain, and Chûn Cromleh, which is nearly a mile distant, though in full view.

The only part of this hill which remains to be noticed is the summit of the rugged carn itself. Borlase, in his MS. notes, suggests that as "he finds no rock bason" on it, it might have been appropriated to fire:" but hear his own words—"This vast Carn has not one rock bason to be discovered on any of its flat stones, which is very remarkable and makes me think that it has either been pillaged for erecting Chûn Castle, which is a work of much stone, about half a mile off," (nearly a mile) "or that the Carn was appropriated to the Rites of fire worship. There are many rude pillars (and one exceeding long one) which lie round about this Carn as in places of Druid worship elsewhere, which," says he, "makes me think that the Druids must have applied this Carn to the uses of their superstition, and indeed it is still so magnificent a pile of rocks that it could never escape their notice or possession."

Having taken a view of the locality, the reader is now solicited to attend to the names of the several places which he has visited.

It is the dictum of an antiquary, St. Isidore, who wrote so early as the seventh century, that "*rerum notitia nominibus dependet.*" If etymology was so

necessary at that early period, it is much more so with us, in order to unravel our ancient history. "In the "earlier ages of the world," says Mr. O'Brien, in his work on the Round Towers of Ireland (p. 129), "whimsicality never mingled with circumstantial "designations of either person or locality. Every "name was the sober consequence of deliberate circum- "spection, and was intended to transmit the memory "of events in the truest colours as well as in the most "comprehensive form to the latest generation."

Premising then, that the names of places in this district, so uncouth to the eye and to the ear of the stranger, are (as I believe with few if any exceptions) Cornish, and either derived from one of the Celtic languages, or from a Hebrew root, and all having an appropriate meaning, let us call to our aid this auxiliary, and scrutinize the names of the several places which have been described.

The first in order is Hal gol lui—*the Down of the holy moon*, from *hal*, a *down*,—*gol*, *holy*, and *lui*, the *moon*. And here are two circles of upright stones: one, A, dedicated to the sun, and B, which stands in the croft, and gives its name to the farm, dedicated to the moon.

The second set of circles gives its name *Soldier's croft* to the place where they stand. It may be asked, what should have given such a name to an isolated spot in the middle of a wild common in the extreme west of Cornwall, where probably no soldier has set his foot since the day when the English language first began to be spoken? In the Cornish language we must seek

for the true name of this place. It is obviously a corruption of *sul-jor*:—*sul* meaning the *sun*, and *jor* a *governor* or *Lord* (Borlase's Vocabulary). Davies, in his *Mythology* (p. 15), says, "Jor is a name sometimes applied to the Supreme Being, but borrowed from British Mythology, where it seems to have meant the sun moving within his orbit or circle."

Some one of these circles then represented the governing sun, and gave its name *Sul jor* to this place, or rather, this was the Temple of the Sun.

A third set of circles, those of Carnyorth, gives its name to the village and farm so called. Carn y orth, the *Carn of the Bear*. *Arth* or *Orth*, Borlase, in his Vocabulary, tells us, means a *bear*, derived from the Greek word *ἄρκτος*, which we all know was the Constellation of the Bear.

On the western side of the hill was a fourth set of circles giving its name to Carnbean Carnyorth, i. e. the Carn of the *Little Bear*. The two remaining circles stand on a part of the common called Gold Fold, i. e. Gol Voel, the *holy* bleak hill. The adjoining croft is called Noon-reath (or more properly *Nún-reath*) the *Down of the wheels or circles*.

We may here mention an adjoining hill, not because it is immediately connected with this place, but from the singularity of its name. "Top and dry Carn," as it is now called, is I conceive a corruption of the Cornish *Tuban druy Cann*, "the *Bank of the Druid's full Moon*," or of *Tuban draig Cann*, "the *Bank of the Serpents' full Moon*." And here, till the stones were carried off to Penzance for building, was a Circle.

So much for the names of the Circles: equally appropriate is the name of *Carn Vrts*, i.e. the *Rock of Judgment*, on which is the single rock bason, and at its foot the mysteriously oracular logan rock.

The name of that part of the common on which the holed stones stand is involved in greater difficulty. It is commonly known as Tibi's hill. Quære, Is it a corruption of *Ti-bestyll*, "the *House of Bitterness*"? or of *Ti-bes-heul*, or *Ti-best-syll*? either of the latter would signify *the house of the beasts of the Sun*, from its being the place where the beasts were bound before they were conducted along the path already mentioned, to be sacrificed at the Temple of the Sun.

If we now take a general view of this remarkable place, besides the circles and holed stones, &c., just noticed, we find a craggy mass of granite rock, assuming every grotesque shape which the Druids for their superstitious purposes could desire, and on which their fires blazed at night. We find several barrows all having Kist veans, the tombs of the chief Druids. If we look at the plain beneath, there is now a peat moss where the stumps of considerable trees are found at the depth of 12 or 16 feet, the remains of those venerated oaks which probably furnished the hallowed misseltoe. We find still growing the vervain, selago, and samolus, to each of which the Druids attributed great virtue.

In short, on this favoured spot, the Druid found every thing that suited or was required for the performance of his religious ceremonies.

And with all this wonderful accumulation of pre-

sumptive evidence can any unprejudiced person hesitate to pronounce this to have been one vast Solar Temple?

The splendid monument of Carnac, in the Morbihan, has puzzled antiquaries for centuries past; and various opinions have been hazarded as to its origin and purpose. But the unanswerable arguments adduced by the Rev. John Bathurst Deane, in his learned work on Serpent worship, have at last removed all doubt and proved it to be an ancient Dracontium. In this book he has said "our British ancestors, under the tuition of the Druids, were not only worshippers of the Solar Deity, symbolized by the serpent, but held the Serpent, independent of his relation to the Sun, in peculiar veneration." This position he has most ably maintained; and, guided by the light he has thrown on the subject, lets us avail ourselves of the information derived from his valuable researches in a further examination of the Druidical remains in this neighbourhood.

At p. 280, quoting Dr. Stukeley, he says, "the ancient obsolete name of a serpent in the Celtic language was Hak," citing a passage in the Briton language in proof; and thus deriving the name of the village of Carnac from Carn, *a hill* (viz. Mont St. Michael), and Hac, *the serpent*. The names of many places both in Britany and Cornwall have this termination. It is somewhat extraordinary therefore, that neither Borlase nor Pryce have given the word in either of their Vocabularies; their silence would imply their ignorance, and therefore we may more safely adopt Dr. Stukeley's

and Mr. Deane's interpretation. Assuming then, on their authority, that the word "Hac" means a serpent, how greatly does it illustrate the ancient history of many places in Cornwall; especially of Kenijac and its immediate neighbourhood?

Borlase, in his Vocabulary, introduces the name Carn Kenijac, with a quære as to its derivation from Idzhek, and calls it "*the hooting carn.*" This derivation is unsupported, and appears both forced and doubtful. We may rather suppose it to be composed of three words:—"Kein," an obsolete word, given by Pryce, and meaning the *ridge of a hill*, or "Keann," *the head* (either of these words would be descriptive of its locality); "Niedga," or, as Pryce spells it, "Nyge," *to fly*, and "Hac," *the serpent*,—making Kein-nyge-hac, contracted into Kenijac, *the ridge or head of the flying serpent*. The Earl of Falmouth having most obligingly permitted a reference to his Muniments, for any information they may contain, enables me to strengthen my supposed derivation of this word from "niedga," *to fly*. Mr. Hews, his lordship's steward, informs me, that in an 'old deed he finds the second syllable written "nidgi." Gi and ga are both common terminations of Cornish verbs, and pronounced ji or ja (vide Borlase, Vocab. voc. Niedga).

Let us take another name. Pryce, in his list of villages, says, Botalac means the *high village*. Botal, an abbreviation of Bod tal, without the last syllable hac, would bear that meaning; why does he not tell us the meaning of that also? but because no antiquary of his day had pushed his researches as Mr. Deane has

since done. Had Pryce consulted the same authorities, he would most probably have called Botalac *the dwelling of the high serpent*, or *the high dwelling of the serpent*; or he might have translated it, and perhaps more correctly, *the dwelling of the serpent god*; by admitting only that the Druids adopted the Hebrew word AL, for God. It would then resolve itself into Bod al hac, or Botalac, the d and t being commutable letters. There is no improbability in this, since many Cornish words are derived from Hebrew roots; and more than any other, it is probable that the solemn word AL, was known and retained by a priesthood so ancient as were the Druids, and that they applied it to their own deities, or to places dedicated to religion.

Taliesin, the Welsh bard, in his poem "Kadair Teyrn On," in the fourth line of the first stanza, adopts the phrase "AL adur," *the glorious God*. And, in p. 94, Davies says, "In the mystic bards and tales, I find certain terms which evidently pertain to the Hebrew language, or to some dialect of near affinity, as 'Adonai,' *the Lord*; 'AL Adur,' *the glorious God*; 'Arawn,' *the Arkite*; and the like."

All this, it may be said, is mere verbiage, and proves nothing if unsupported. But it is strengthened if the following observation be a fact, which, as far as my present research goes, I believe it to be: that at or near all the places whose names terminate in *hac*, or *ac*, which is but its abbreviation, some Druidical remains are found. At Kenijac are those of which we are now speaking; at Botalac were the interesting circles spoken of by Borlase;

near Bossuliac are two cromlehs and a circle ; at Trendenhac the same ; at Menalac, in Paul parish, is Kerris Roundago ;—many others might be mentioned if necessary. And it is also very probable, that a Dracontium once existed between Botalac (*the dwelling of the serpent god*), and Kenijac (*the head or the ridge of the flying serpent*). Borlase says, that even in his day, there were a vast number of stones pitched on end in the lands of Botalac. Mr. James, as has been before observed, remembers that there were a great many such in various confused positions, and particularly, circles resembling the “ nine maidens,” which were applied to the building of hedges. And even within the last ten years it is well known that many have been carried off for building. So that it is not surprising, that we can now trace so little or no remains of a Dracontium, since the destroyer, in one shape or other, has been at work from the commencement of the Christian æra down to the present day.

The conclusion, which follows from the whole that has been advanced, is, that our ancestors in this county were both solar and serpent worshippers. And that most of those monuments which we are accustomed to call Druidical remains, and perhaps some others, were temples, or parts of temples, dedicated to some of the planets, or to the serpent ; or, more probably, they were common to both institutions as each prevailed or were united.

Much has been written on arkite worship, and it has been asserted that the arkite, solar, and serpent worship

were but modifications of the same superstition. Without raising that question, it may be permitted to observe, that the name "*Arthur's bed*," given to some of our rock basons, countenances the belief that the arkite superstition was known to our ancestors. One of these basons is at Bosworlas, in this parish, of which Borlase has given an engraving in his *Antiquities* (plate xx.) with a description. Another of the same name is on a rocky Tor, in North-hill parish. Davies, in his "*Mythology of the British Druids*," says (p. 187), "I rather think that Arthur was one of the titles of the deified patriarch Noah. And with this idea the accounts we have of him in the Bards and the Triads perfectly accord," of which he gives many instances. If this were so, then "*Arthur's bed*" would mean the *grave of Noah*,— "*Bedh*," in Cornish, being a *grave*. And this would go far to show that the arkite worship was, at least partially, practised by the Druids, and mixed up with their other superstitions.

There may be a question, also, whether the ellipses, found among circles, might not have represented the mundane egg, the symbol, as Davies tells us, under which the ark was represented in the general mythology of the heathens.

Should these pages chance to fall into the hands of some able antiquary, and stimulate him to take up and investigate the subject, as it is presumed to deserve, the writer will feel amply rewarded.

However that may be, he trusts that his time has not been mis-spent, for he can truly say, that whether

walking amidst the chaos of scattered rock and stones which formed these idolatrous temples, studying their history in ancient authors, or recording the few remaining traces of their former existence with his pen, he rises from the task most deeply impressed with the great need there was for a Revelation from Heaven, and truly thankful that he and those to whom these sheets are dedicated live under the Christian Dispensation.



See page 101.

ADDENDA.

Note to page 12, line 29.

1. Troutbeck, in his Survey of the Scilly Islands, speaking of St. Sampson, says, "This Island appears to have been much larger in former times than at present; for at low water, after spring tides, are seen the ruins of houses, which is not to be wondered at, when we consider its situation in the sea, and the various storms to which it must have been subject in the course of years. There are hedges of stone six feet under the common run of the sand banks, and at low water the people pass on foot from this Island to Tresco and Brehar over the sands, in new Grimsby Channel, where at full sea are ten or twelve feet depth of water. And in the course of the passage are seen the remains of hedges and such other things as serve to shew that these Islands have undergone some very singular revolutions of which history is silent. There are certain evidences that the Islands last mentioned were once continued tracts of land divided into fields, and cultivated even in these low parts which are now overrun with sea and sand. It is most likely that these Islands have been separated by an earthquake." So says Mr. Troutbeck: but is it not very probably that this land subsided at the same time with, if it did not constitute part of, the territory denominated the Lionesse?

Note to page 16, line 24.

2. In this little town are lately established two Stationers, one having a Printing Press. In the year 1710, and how much later I know not, there was none in the county, as the following anecdote will prove. In that year the miners had been very riotous, and the Stannators had assembled in full Convocation at Truro for the settlement of urgent business relating to the Stannaries. On Sunday the 29th of April, it was ordered, That the address to the Lord Warden, and his answer, consisting of a few lines only, be printed.

Mr. Tonkin having undertaken it, supposed it might be done before the breaking up of the Convocation on the following Wednesday. There being no Printing Press in Cornwall, Mr. Philip Bishop, Printer, of Exeter, was appointed by Mr. Buller, the Speaker of the Convocation, to print the same. It would be done now in less than an hour at St. Just, which was then only a small insignificant village.

Note to page 35, line 14.

3. After the text had been in print, it was thought advisable to give an engraving of this ring, for which see Plate, page 24. Together with it, a learned Antiquary, who has had much practice in reading old inscriptions and writings, has favoured me with his opinion, which is not only very ingenious, but carries with it an air of great probability.

In allusion to a former correspondence, he says, "I am still convinced that the Inscription on the ring (in old French) is AVEC or AVEZ MOUN CUER. And if you will look particularly at the word which I read MOUN, you will observe (at least I think I do) the distinctness of the letters O and U;—M and N are very clear. Whether the first word is AVEC or AVEZ I cannot determine, but I think it is AVEZ.

"It was not at all uncommon in Norman French to omit the pronoun nominative, so that nothing of difficulty arises on that score. The last letter of the word looks more like a Z than any other letter." It may therefore be rendered in modern French, Vous avez mon cœur.

"What the \times means I cannot say, but if it was, as it might have been, a wedding ring, may the Cross have been placed there as a symbol of the holy union, and that it was not merely the simple preference of the parties for each other, but that their affection was sanctioned by the Sacrament of Matrimony and the Church's Blessing?"

R. D. BODDA, PRINTER, PENZANCE.

Barrow

(Maidens.)

edge

CARN VRES

STATISTICAL TABLES.

This Table is believed to show a tolerably accurate account of the St. Just Mines in the year 1841.

MINE.	Wheels.		Horns.		Gross annual value of Dues paid by the Proprietors.	Number of Men.	POWER EMPLOYED.		Value of the whole Rannable Property in the Parish of St. Just. From the Poor Rate, 1841.
	Wheels.	Horns.	Wheels.	Horns.			Land.	Water.	
Boscan.....	8	30	16	16			£	s. d.	
Boswidden.....	2	12	7	7			7970	8 6	
Kenjack.....	1	6	3	4			229	0 0	
Letcha.....	2	12	4	4			3841	4 10 3	
Pendeen.....	1	3	2	2			116	6 8	
Portheras.....	6	18	6	6			868	0 0	
Tregaseal.....	7	21	14	14					
Trevellard.....	4	21	12	9					
Balleswidden.....	Included above.								
Levant.....									
Wheal Cole.....							£13025	0 9 2	

The first Steam Engine in this Parish was a small one erected at Carnyorth Moor. It commenced working early in the month of April, 1802, on the day on which the news of the Peace of Amiens reached the Parish. Now there are more than 30 in full work, and many of them very powerful.

Brownwilly, the highest hill in the county, is 1808 feet above, Levant Mine is 1500 feet under, the level of the sea. It exceeds by about 100 feet, three times the depth of Dover Cliffs. And is from four to five times deeper than the top of St. Paul's Cross to the marble pavement. Any gentleman or lady then, who has leisurely ascended that edifice by easy and convenient stairs, and recollects the sensations felt in his legs the following day, may judge of the dreadful fatigue which a poor miner undergoes when daily climbing a perpendicular and sometimes broken ladder, wet and wearied, after working many hours in confined air, heated and contaminated by frequent explosions of gunpowder. Then having to walk, perhaps, two or three miles to his home, and every alternate week at night.

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